

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, FEBRUARY 23, 1899.

NEW SERIES, VOL. 1, No. 14

Rev. W. James Robinson of Forrest City, Arkansas, could be secured by some of our pastorless churches.

Bro. J. A. Harris of Brown, Miss., thinks THE BAPTIST is the best paper he has ever seen. Many a young mother thinks that way of her child.

Bro. R. P. Brown of Pontotoc, Miss., sends the currency and says, "I am well pleased with the new paper and wish every Baptist in the State would take it."

Dr. Sproles writes that they had a delightful day at his church last Sunday. Nine united by letter. Twenty in all have united since January 1st. The Doctor longs for conversions.

Rev. Jno. P. Horton, who is teaching at Ashland is supplying the pulpit at that place during the illness of Bro. Lawrence, the pastor. We hope he will supply Bro. L's place in soliciting subscribers for THE BAPTIST.

Rev. A. R. Bond, of Magnolia, tells of the ordination of Z. D. Davis at Brookhaven last Sunday. Monday they had a delightful pastors' meeting of the ministers of Fair River Association. The pastors are requested to meet with Brookhaven church the 20th of March.

Bro. J. L. Williams of Daleville, says: "I like the new paper and do not want to miss a single copy. Send the paper on and I will remit the subscription soon. Every home in the State ought to have THE BAPTIST with its truth to edify and brighten their lives."

Rev. R. A. Cohran sends a notice of the death of Bro. A. LeGrand, which will appear next week, and adds: "It does seem to me that you are indeed getting up an excellent paper. Here I have been ice-bound and la grippe bound for nearly a month, but things are beginning to thaw out all around. Large quantities of the cotton-crops are still in the fields of the Delta yet—the people are discouraged in the midst of so much cold and

snow and rain. But if God rains upon the world, he reigns ever his people in providence and grace.

When everything thaws out come up into the Delta and see how we do."

Mississippi College Items,

A. J. A.

Semi-annual examinations will begin next week. This means close and hard work for the boys.

There has been quite an epidemic of roseola in both the colleges, but I am glad to note that it has about spent its course, and every thing is now in its normal condition.

Dr. Lowrey feels much encouraged concerning College matters. He is receiving very favorable letters from all parts of the State. The second term of this session opens the seventh of March. Brethren, send your sons up to College, and you'll not regret it.

We had Booth Lowrey, Professor of Oratory in S. W. University, with us a short time since. He delivered a series of lectures to the students of the two colleges, on the subject "Body Building." I wish it were possible for him to deliver these lectures to every school throughout the State. Superintendent of Education, Whitfield, has engaged him to deliver these lectures in the Normals next summer.

Professor Logan, who has been quite ill, is on his feet once more, and will soon be at his desk again. During his absence his work has been done by the members of the Faculty, with the assistance of Mr. J. S. Sharp, who was graduated last June, with the degree of Bachelor of Arts. Mr. Sharp is here this session doing post graduate work, and will take his Master of Arts degree in June. Any community wanting a teacher would do well to correspond with him.

Aberdeen, Miss., Feb. 20, 1899.

Sunday morning we took very good collection for Mississippi College. At night preached on Isaiah lv. 2. Good congregation and manifest interest. Will hold series of meetings in spring.

J. N. McMILLIN.

College Tidings.

BY W. T. LOWREY.

God bless Bro. C. C. Williams, of Meridian. He never fails. He sent \$10.00 for the College last year and now he and his good wife send \$10.00 more. He has lost much of his earthly treasure by fires, but he has treasures in Heaven that the fires can never reach.

Prof. J. W. Story and wife, of Monroe, Miss., send \$5.00 for the College and \$5.00 for Ministerial Education. They are firstclass and he who denies it tells another story.

Rev. T. E. H. Robinson hasn't got a whole page of initials for nothing! He sends \$7.55 from Providence church for Ministerial Education and promises to keep at it. Good!

Rev. W. S. Rogers sends \$1.75 from Pine Bluff. He says the bad weather kept nearly everybody away and that more will come later.

Marion Ball handed me \$6.00 from little Mt. Pisgah. Let the ball keep rolling. W. W. Moffett, of Morton, worketh willingly with his hands that he may have to give to him that needeth. \$2.50 of his hard earned money received to-day reminds me of other noble deeds that he has done in days gone by.

Mt. Farrar church celebrated the cold snap by growing warm at the heart and sent \$5.00 for Ministerial Education, by wide awake Bro. L. McCracken, of Hardy.

Mrs. M. A. Sumrall writes that she will send \$2.00 in the Blue Mountain collection. She is worthy of such brothers as R. A. and S. G. Cooper and such son-in-laws as T. C. Lowrey and Rev. J. R. Carter.

Who'll be Governor? Well, I don't know, but I do know that the gallant soldier and patriotic citizen, Colonel W. A. Montgomery, gave me ten dollars for the College last year, and has authorized me to put him down for the same this year. When the College calls Montgomery always answers.

Many brethren write me that the weather has been so "awfully aw-

ful" during February, that they were forced to defer "College day" until later. Alright brethren, choose your own time. We work and wait.

News From Cuba.

Santa Clara is a city of about twenty-five thousand inhabitants. It is the capital of the province of the same name, and is situated near the center of the Island.

Matanzas, where the Board has located Brother Cova, is on the North coast; and Cienfuegos, where Brother O'Halloran will labor, is on the South Coast, the three cities being nearly in a straight line.

We have never had a mission at Santa Clara. To us it is a new field.

I. T. TICHENOR.

The following dispatch just received.

SANTA CLARA, CUBA, }
Feb. 18, '99. }

Tichenor, Atlanta, Ga.:

Congregation three hundred, School same. Authorize rent house, and Godinez ought remain month more. Results marvellous.

POWELL

Gloster, Feb. 20, 1899.

Dear Bro. Searcy:

The Gloster church had a good day yesterday, 19th. Sixty-six in Sunday School and fine Spiritual service at 11 o'clock. One of our oldest members of the church said after service, "It was all I could do to keep from getting up and saying 'Glory to God in the Highest.'" Good congregation at night—fine attention. Two received by letter. The outlook for our church is good. Prayer meetings well attended. We are looking in faith to the Great Giver of all good gifts for the Divine presence, that we may have a healthy development of Christian character, and the salvation of lost souls. God bless you and direct you.

W. S. CULPEPPER, pastor.

We call the attention of our subscribers to the advertisement of Mr. J. M. Allen, of Winona, in our columns. We know Mr. Allen to be an upright dealer, and believe that he has the varieties of strawberry plants best suited to this climate.

Our Pulpit.

Paul's Thanksgiving.

Phil. 4:3-7.

R. A. VENABLE, D. D.

Paul had a firm conviction that the source of all the blessing of life come from God. He was evidently confirmed in the conviction that each Christian is a part of a larger whole; a body of believers, the body of Christ, and each a member of the whole. Again, that a blessing upon any one was a blessing upon the whole. That blessings enjoyed by any part should inspire gratitude in all. Thanksgiving was with him a habit. Hence, he was accustomed to begin his Epistles with thanksgiving. 1 Cor. 1:4; 2 Thess. 1:3; Rom. 1:8.

I. Notice the nature of his thanksgiving.—1. He thanked God. God is the source from whom all blessings flow. Paul claimed a personal relation to God. I "thank my God." In Rom. 1:8, this relation is shown to extend to all believers. "God our Father, and the Lord Jesus Christ." Servantship to God, and childship to Him as Father, are included in the relation.

The blessings of life, whether temporal or spiritual, are dispensed by an all-wise God, and an affectionate Father, as the outflow of his beneficent character, and call for recognition and thanksgiving;

2. Thanksgiving in Paul, found definite expression in prayer. "I thank my God in every remembrance of you, always in every supplication of mine." It is not enough to feel grateful. A thankful feeling is commendable, but it is not enough. The feeling is only the bud; the grateful expression is the flower. The poet tells a half truth when he says, "Prayer is the soul's sincere desire, unuttered or expressed." It takes more than feeling to make prayer. It requires definite expression, likewise to give thanks.

3. It was constant and oft repeated. "I thank God in all my remembrance of you, in every supplication of mine." Thanksgiving must be a habit, it repeated. The blessings from our Heavenly Father are so constant, full and free, that there can be no lack of reasons for a constant thanksgiving. The habit goes not beyond the limit of possible attainment. The reward of this becoming grace is ample to invite us all to the most constant endeavor for its attainment. Of this habit, the greatest of our sainted preachers said, "Will you not think over it, pray

over it, labor to establish and maintain so beautiful and blessed a habit? Ah, what a help it will be to you, amid all the struggles of youth, and all the sorrows of age! And in far coming years, when you are gray, when the preacher of this hour has long been forgotten, let us hope that you will still be gladly recommending to the young around you, the "Habit of Thankfulness."

II. Notice the ground of Paul's Thanksgiving.—1. "For their fellowship in the furtherance of the gospel." The fellowship which evoked Paul's gratitude has a fullness of meaning, which can only be appreciated by a careful consideration of the word itself. It means a sharing with others what is theirs, as well as what is ours; a joint participation with others in their toil, peril, enjoyment, or material good, either by receiving from them a share of their good or evil, or by giving them a share of ours. The idea of Paul is that his readers were united together in the furtherance of the gospel. They were co-operating with each other as a body, a church to further the gospel of Jesus Christ. But this is not exhaustive of his thought. They were as one body co-operating with him also. Working together and working with him. This joint fellowship with each other and with Paul was for the furtherance of the gospel. They were active in carrying on the gospel at home, in their own city and community, but they were assisting Paul in his work in the regions beyond. He makes mention in chapter 4:10, 15-17. They gave of their means for the support of the Apostle while he preached the gospel to the destitute. They worked at home, they worked abroad through their means for the furtherance of the gospel. Observe this co-operation was continuance, "from the first day until now." The ideal, New Testament church is active and liberal from the dawn of its being. It is a working force, a center from which emanates a power and influence for the salvation of the world.

Well may we see how the gratitude of the world's great missionary would be fanned into a flame in view of such a loyal fellowship in forwarding the interest of his Master's kingdom.

2. Paul's gratitude was inspired by the firm persuasion that the good work begun in them would, under the blessings of God be carried on "until the day of Jesus Christ." "Being confident of this very thing that he which began a good work in you will perfect it

unto the day of Jesus Christ." Paul's view becomes enlarged. He thinks of an ever increasing work going on in the heart of the Christian, the consummation of which lies in the future. The expansion of his view leads him to regard their fellowship in the furtherance of the gospel as only an expression of the good work begun, but the earnest of what is to be realized in them. The ground of his confidence in the perfection of which he speaks, is that it is divinely wrought. God does it, therefore God must be thanked. Paul sees God as the author of their present attainment the Effectual Worker of every step of advancement in the future, and the surety of that final perfection which awaits them at the last. God will carry on the work toward perfection, and finally bring it to perfection. This will be fully realized in the day of Jesus Christ.

The perfection will not be fully wrought out by God in us until the second coming of Christ. All that God engages to do for us and in us will not be completed until we have passed through the resurrection process, when our bodies shall be changed to the image of his own glorious body. Redemption through Christ embraces the whole man, and the good work begun in the believer ever tends toward the good of a redeemed and glorified condition. All God does in us tends toward this goal and reaches it at the second coming of the Lord. "In that day he will present to himself a spotless church and towards that consummation tends our present growth in spiritual life." We are to thank God for what we are and what we shall be, for he is the author of it all.

Paul realized that there was a pre-eminent fitness in his confidence as to the final perfection of his readers. "Even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, in as much as, both in my bonds, and in the defense and confirmation of the gospel, ye are all partakers with me of grace." It is right for him to have confidence in the final issue of their lives. Any other feeling would be out of harmony with the common fellowship which they sustained to the grace of God. What Paul would have them understand is, that in his prison home in far away Rome, there is a constant and affectionate remembrance of them. They are in his heart. There he keeps them: But the one prominent reflection about them is, that they are sharers with him of that

grace of God, which sustains him, both in his prison life, and in his "defense and confirmation of the gospel."

He recognized God's grace as a succor to him in his imprisonment, in his defense of the gospel, in every effort put forth by him, whether in preaching, or in meeting the charges made against him before his judges. He not only had grace given to him as a defender of the gospel, but he, through this grace, confirmed it in his life, and in the lives of others. In view of his readers sharing with him this grace, it was a simple matter of right to believe that they would enjoy the same favor. God would shine upon them, and work in them, until the good work of God would reach perfection. "Therefore, while looking forward to the completion in himself, of that which the grace of God had begun, Paul is himself bound by his sense of right, to expect a like completion of the work begun in them.

III. Note some practical suggestions.—1. That we are to thank God for the measure of blessings enjoyed by others. If we fail to find ground for thankfulness in our lives, we must thank God for what others enjoy, which has been withheld from us. Are we sick? Thank God that others are well. Are we poor? Thank God that others enjoy plenty. Does our lot seem hard? Thank God that others have an easy one. Is all joyous with us? Thank God that others share the same blessings with us. Do you enjoy great spiritual favors? Thank God that others also partake of the same with you.

2. Thanks are due to God, not only for present and past blessings and attainments in Christian life, but for those yet to come, for they are sure of realization. God, who has begun a good work in us, will carry it on toward completion, and finally complete. Perfection is assured.

A Sluggish Liver causes Drowsiness, Lethargy, and a feeling of Apathy. Dr. M. A. Simmons Liver Medicine arouses the Liver, and cheerful energy succeeds sluggishness.

How Often Should the Lord's Supper Be Observed?

This is a question for Baptist study for there is no uniformity among us on that point. Our ideas on this question are as loose as the Pedo's ideas on baptism, and as devoid of Scripture support. Some churches observe the Supper annually, some semi-annually, some quarterly, some monthly and some every week. Have we no guide

by which to go, so as to bring about more uniformity of practice in observing that ordinance? Are we left in its observance to the whims and feelings of people? Is so sacred an ordinance to be controlled by the mere opinions of men? Is there nothing in God's word to guide us in this duty? It is wonderfully strange if our Lord has left this, the only ordinance he instituted, to the whims of men and the feelings of women when every other requirement in his word is so carefully guarded by scriptural directions. God himself directed Moses to establish the time for observing the Passover, which was a memorio-typical ordinance pointing back to Egypt and forward to Christ. Can we, then, believe that the Lord's Supper, Christ's own memorio-typical institution, which points back to his sufferings and forward to his second coming, is left wholly to the opinions and feelings of the people? Surely we cannot.

But the failure of Christians to scripturally settle this point has caused most all the perversion, the misunderstanding, and the abuse of this ordinance. For this reason the very purpose of the Supper is perverted and the elements are carried into sick rooms and administered there—even by protestants. And most Baptists question only their feelings about how often to observe it. I make this statement emphatically. The Bible teaches clearly that the Lord's Supper should be observed only once a year. The rules governing every memorio-typical ordinance, unless otherwise definitely expressed, demand that the Supper be observed but once a year.

This will be clearly seen if we will examine the types of Christ in the Old Testament. The passover is admitted by all to be a memorio-typical ordinance. It pointed back to the deliverance of the Israelites from the destroying angel and from Egyptian bondage, and pointed forward to Christ. It commemorated the fact and the time of that awful night in Egypt, and typified the time and fact of Christ's sacrifice for sin. And all know that the Passover was to be observed only once a year. Read Exodus xii.; Leviticus xxiii.; Numbers xxviii.; and especially Numbers ix. Now note this fact: Christ instituted the Supper in connection with the observance of the Passover, and committed it to men who knew that the Passover was, by God's own direction, to be observed but once a year, without saying one single word about the time to observe the Supper. Are we not,

then, forced to conclude that the same rule as to time should govern both ordinances? Why observe one strictly once a year, and the other every week, month, or quarter, when the last was instituted in connection with the observance of the first, without a word of instruction being given about changing the time for observing it?

The act of Christ in instituting the Supper when he did is equivalent to his having said to the Apostles, "Till now you have observed the Passover, from now on till I come again observe the Supper. I do not think any one will question that. Well, it that is true, this is true: Keeping in mind the fact that, though Jesus instituted the Supper in connection with the Passover he never said, 'one word about when to observe it, it is the same as if he had said, 'Till now you have observed the Passover at this time, from now you will observe the Supper at this time. How can we get around that conclusion since he made no change? There is such a connection between the two ordinances on account of His instituting the one while observing the other, that to have changed the time for observing the new ordinance certainly demanded explanation, but no explanation was made. A very pertinent question is, Why change the time of the one and observe it so often when both were memorio-typical ordinances? Was it not just as necessary that the Israelites be often reminded of Christ's first coming as that we be reminded of his second coming? But God himself said they should only observe the type of his first coming and sacrifice once a year. Who said for us to observe the memorial of his death oftener?

God instituted the Passover, and fixed its time. Christ instituted the Supper in connection with the Passover, and said nothing about changing the time. Why then change it? Another question; If a memorial type before Christ required annual celebration, God himself making the rule, will not the same kind of ordinance after Christ require annual observance unless He changes the rule? I think so. Take another Bible type. The atonement sacrifice represented Christ, his blood, Christ's blood, and surely the people needed that every day, but God directed that once a year this type of Christ's atoning work should be observed. Read Lev. 16, and Heb. 9.

Now this question: If that blood which pointed to the blood of Christ was only to be offered once a year, should not that which rep-

resents Christ's blood be observed the same way, unless He directs otherwise? Who has the right to change the rule for memorials and types but our Lord himself? Paul undoubtedly associated the Lord's Supper with the Passover, for he speaks of it as "the feast," and says, "Christ, our Passover, is sacrificed for us."

I make three arguments.—1. Since Christ instituted the Supper in connection with an annual celebration, without changing the time for the new ordinance, it too, must be observed annually.

2. Since the memorial types of the Old Testament which pointed to Christ, were, by Divine instruction, to be observed annually, the memorial type instituted by Christ himself must be observed annually, unless He directs otherwise.

3. Since the blood of the atonement which pointed to Christ was by God's direction, observed annually, the elements which point back to Christ's blood, should be observed annually, unless He changes the rule. But some one may say, "He changed the time, for he directed Paul to write, 'As often as you eat this bread,' etc." 1 Cor. 11:26. Yes, but he did not say, neither did he imply, that they were to eat it often. He was correcting a sinful perversion of the Supper, and trying to impress the Corinthians with the exceeding sinfulness of using the Supper for any other purpose than to commemorate Christ's death.

He simply tells them what the Lord's Supper is for, and that they must always observe it for that purpose alone. Some one else is ready to say, "The first disciples observed the Supper every Sunday, for we read in Acts 20, that the disciples met to break bread on the first day of the week." Will you please notice three things on that point? 1. It is very doubtful whether or not the Lord's Supper is referred to there. Jameson, Fausset, and Brown in their comment on "broken bread," etc., say it was not, and they would have found the Supper there if they could.

2. If they did observe the Supper then it does not imply that they observed it every week.

3. Please notice especially, that if this was the Lord's Supper, it shows clearly that it was observed then once a year, as near the time of the Passover as practicable. You will note the fact that this was the first Sunday after the Passover feast. Why mention the two rites and place them in juxtaposition? Was it an accident? If not it shows that at that time the dis-

ciples kept the feast as near the time of the Passover as possible, because that was the time of its institution. But another may say, "They ate the Lord's Supper every day just after Pentecost." See Acts 2:41-47. Such a claim proves too much, it degrades the Lord's Supper to the level of the common meal and makes the Holy Spirit contradict himself, for in Acts 2:46, breaking bread was in connection with the common meal, while 1st Cor. 20:22-24 distinctly separates the Lord's Supper from the home meal. If Acts 2:42 which says, "They continued steadfastly in breaking bread," etc., refers to the Supper the question, how often does steadfastness imply? will be appropriate, and such is folly. The teaching is simply this: The church there was but one then—followed closely and firmly the apostles teachings and directions. No time is expressed. Every memorial ordinance and every type of Christ having been observed once a year before He came teaches the annual observance of the Supper unless Christ himself changed the rule, and He did not. Once a year for memorials, once a year for types, is God's rule. Whose rule is the weekly, monthly, quarterly, etc., observed? Think over this for we are undoubtedly dealing loosely with the only ordinance instituted by "Our Lord Jesus Christ." We act more sensibly with every other memorial than we do with the memorial of our Lord.

Oh, what a list of errors we could correct if we would on this point follow God's established rule for memorial celebrations.

E. L. WESSON.

Corinth, Miss.

A two or three weeks' course of Dr. M. A. Simmons Liver Medicine will so regulate the Excretory Functions that they will operate without any aid whatever.

Don't Neglect Your Liver. Liver troubles quickly result in serious complications, and the man who neglects his liver has little regard for health. A bottle of Brown's Iron Bitters taken now and then will keep the liver in perfect order. If the disease has developed, Brown's Iron Bitters will cure it permanently. Strength and vitality will always follow its use. Brown's Iron Bitters is sold by all dealers.

This is Certainly a Wonderful Chance.

We are aware that our people who suffer from nervous, chronic or long standing complaints do not have the same opportunity to be cured as to the residents of the great cities where the most eminent specialists reside. Dr. G. H. Towner, Detroit, Mich. (P. O. Box 6), who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. Write to him at once about your case. He will surely cure you.

Bearing-Down Sensations, Internal Heat and Female weaknesses are cured by the use of Simmons Squaw Vine Wine or Tablets.

Eternal Security.

L. E. HALL, D. D.

THE BELIEVER IN CHRIST IS FOREVER SECURE.

Because:

Condemnation is to him a judicial impossibility. Faith in Christ has secured for him the "Righteousness of God" and God's righteousness will stand the tests of time and eternity. Clothed with this righteousness, he stands before the law in spotless innocence. "He who knew no sin has been made sin for us that we might be made the righteousness of God in Him." 2 Cor. 5:21. Certainly God will never reject His own righteousness. There is no person or authority that can condemn the believer in Christ, because there is none that can lay anything to his charge. God the Father cannot, because He justifies—declares innocent;—and the innocent cannot be charged with guilt. God the Son cannot, because He died to make justification possible, and He is now the believer's intercessor; and intercession and condemnation are opposites. God the Spirit, does not condemn anything or any one. It is His office—not to kill—but to give life. Rom. 8:33,34. 2 Cor. 3:6. The law can lay nothing to the believer's charge because he is not under it. Christ hath redeemed him from its curse, having been made a curse for him. Gal. 3:13.

The believer has been placed forever beyond the dominion of sin, because he is beyond the dominion of the law of sin and death. "Sin shall not have dominion over you, for you are not under the law but under grace."

The believer's relationship to law, instead of being one of bondage—present and prospective—is one of present and everlasting freedom. "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. One cannot be condemned by a law against which he does not sin. He cannot sin against a law which he is not under.

God pity the man who claims to be a believer in Christ and has not realized his soul at rest upon "this rock."

THE BELIEVER IN CHRIST IS FOREVER SECURE.

Because:

His is the life of Christ. It is impossible for the believer ever to die because Christ lives in him, and Christ can die no more. The life of our risen Lord is not only beyond the dominion of the law, but is forever beyond the dominion of death. The believer's faith ap-

propriates the death of Christ, and at the same time identifies him with his triumph over death, and His everlasting life beyond the grave.

"Now if we be dead with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over Him; for in that He died, he died unto sin once, but in that He liveth, He liveth unto God, likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Rom. 6:8,9,10,11. Not only is it true that Christ lives in the believer, but true also that his life is hid with Christ in God. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with Him in glory." Col. 3:3,4. The above is, to my mind, one of the strongest expressions in the Bible. It is one of the strongest that I have ever seen or heard anywhere. I do not see how it could be made more emphatic. In it we are represented as having died with Christ, as living a life with Christ, hid "in God."

Who will undertake to find that which God has hidden in himself? who will be able to take from Him that which God has determined to keep? One of two things is certain. Either Christ will not appear, or else the believer "will appear with Him in glory." Christ and the believer cannot be separated. They were one in His death; they are one in His life; their destinies are blended, and they are coexistent forever.

THE BELIEVER CAN NEVER BE LOST.

Because:

There is within him the implantation of the divine nature, and the divine nature cannot be lost. Let it be remembered that something is done within, as well as for him.

"He that believeth that Jesus is the Christ is born of God." 1 Jno. 5:1. "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God." 1 Jno. 3:9. It is evident that the Apostle is here dealing with the condition of the renewed soul and its relationship to law. For his estimate of the carnal condition, of his unrenewed nature, called by the Apostle Paul "the flesh," see John, first chapter and eighth verse. "If we say we have no sin we deceive ourselves." (We do not deceive others, for they know better.) Our flesh is not entirely holy, it is not holy in part, it is not

holy at all. The Apostle said he had no confidence in it. Why? Because "I know that in me; that is in my flesh dwelleth no good thing." Rom. 7:18. He says with the flesh he served the law of sin. Rom. 7:25. But when he deals with the question of the renewed soul's relationship to law, he places it beyond the law—beyond the power of sin or death; and makes it a partaker of Christ, partaker of the Holy Ghost, partaker of His holiness, etc. Peter makes the believer a "partaker of the divine nature." This is exactly what John means when he says, "Whosoever is born of God doth not commit sin." His seed (His divine nature) remains in him and he cannot, cannot, cannot sin, because he is born of God. Read the fourth verse of this same third chapter of 1st John and you will see that he defines sin as he refers to it here, viz: in its relationship to the soul "born of God." He says sin is the transgression of the law, that he, Christ, "was manifested to take away our sin and in him is no sin."

His divine nature, from God the Father placed him above the law and made its transgression an impossibility. That same divine nature was manifested in Christ, to take away our sins, and that same (seed) divine nature in the renewed souls makes sin (the transgression of the law of sin and death) an impossibility. If it were not, then the divine nature might be condemned, lost and ruined forever. God forgive the promise that would lead to such a conclusion. God knows that in my very heart I am sorry for the one who, though a child of God in this world of sorrow and sin does not, cannot, or will not accept a principle of eternal truth so precious, so exalting, and so encouraging and helpful as is that which places the divine nature of God in the soul, the nature of the Father in His child.

THE BELIEVER IN CHRIST IS FOREVER SECURE.

Because Christ says so. "He that believeth on me hath everlasting life." John 6:47. I know that my arminian brother will say that "believeth" is in the present tense, and everlasting life is dependent on everlasting believing, continued living depends on continued believing. The very reverse is true. The fact is his believing depends on his living. He never did believe until he lived, and he will believe forever because he will live forever. Of all the dodging and begging the question that I have ever seen or heard, the effort to evade the force of a declarative

statement by which wriggling as the above implies, is the flimsiest. Life of any kind is in the present tense. One cannot live to-day for to-morrow. Everlasting life will be in the present tense a thousand years from now, and when a million of years have rolled their rounds, it will still be in the present tense.

Admitting, however, what is claimed here, viz: That the eternal security of the believer is left in doubt by the above scripture, we have only to turn to the Savior's own words to find that he intended to teach the very opposite of doubt or uncertainty. Turn to John 5:24. "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation but is (hath in the original) passed from death unto life." In the above, is (or hath) passed, is in the perfect tense and denotes completed action. It is something done, gone into the past; and while Christ lives it will never be undone. "Because I live ye shall live also." Yes, blessed be God, the union of my soul with my Savior has gone beyond the reach of earthly contingencies. I am my Lord's and he is mine. Who shall separate us? He who would must first tear the Son from the bosom of the Father, crucify enthroned Deity, bind it in the grave and keep it there. Who will undertake to paralyze omnipotence? Who will try to rob God of his children? Who will undertake to storm the battlements of heaven? Who will undertake to write "Ichabod" on the throne of the eternal God? When he succeeds the believer in Christ will not be secure.

The above communication has already reached what should be the limit of an article intended for publication in a newspaper, and I only want to add that while the believer is not exposed to condemnation by the law, he is none the less under obligation to conform his life to its requirements. "He is not without law to God but under the law to Christ." He should keep the law because it is an expression of the will of his Father in heaven; because it is "holy, just and good" and the believer should strive to be "holy, just and good." Last and least, because his happiness and usefulness here and perhaps the degree of joy which shall be his in the world to come depend upon his conformity to the spirit of that law.

In the preparation of the above paper, I have consulted no authority but God's own word. If any brother who may read it shall find

that he has doubts as to the correctness of the propositions therein set forth, and will inform me of the same I will take pleasure in explaining, if possible, any difficulty which, in his judgment exists in what I have written. He may ask through THE BAPTIST if he chooses, and I will with the editor's permission, use the same method of explaining. In doing so I will use the same authority, viz: God's own word.

With best wishes for our paper and with love for the truth as it is in Christ Jesus, I am the Lords to serve.

"My Church."

Dear Baptist:

I like your name, though the something is in that which bears the name, rather than "something in a name," so that which you stand for is the essence.

Your interpretation of Matthew 16:18,19 is in accord with the design and teaching of the Lord Jesus. He came to earth to establish a special work. That this work should be indestructible, all power in heaven and on earth was given unto him. It was He who told how a wise man would build, that his house might stand against wind and rain. Can the thought be entertained that He who had such wisdom and such power would build so as to fail?

That the earth was to be the theater of this wisdom and power, "the keys," which are the laws, or gospel, of the Kingdom, were given in charge to men, who were to exercise the conferred power while here on earth; for it is said, " whatsoever is bound on earth is bound in Heaven." The scene is placed on earth, and must be perpetuated on earth, in spite of "the gates of hell," which means doubtless, the grave. The meaning being this, that, though I and my disciples die, yet my church shall not yield, for it shall be perpetuated by, and in the sons and daughters who will be born of God. "We shall not all sleep, but we who remain shall be changed." "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Let us not change our Lord's meaning to coincide with what we think we know, but rather let us give up all that we have ever thought or believed, and accept the word of the Lord.

The length of time a belief has prevailed, the number of advocates claimed for it, the standing of the adherents, the sanctity of the asso-

ciations that cluster about it cannot make error true.

"For God is God, and truth is truth, And truth the day must win, To doubt would be disloyalty, To falter would be sin."

If "my church" is only spiritual and invisible, who can ever know it in the earth to bind or loose? L. R. BURRESS.

CIENFUEGOS, Feb. 2, 1899.

Rev. I. T. Tichenor, Corresponding Secretary of Home Mission Board, Atlanta, Ga.:

MY DEAR BROTHER—I am now doing the work you requested me to perform, namely, visiting the leading cities to start the work and see what the prospects are.

The more I saw of the work of Dr. Diaz the better I was pleased. Bro. Moseley came with many misgivings, but on examination announced that he was well pleased with our work.

I have been three days in this city. The prospects could not be brighter. I find one Baptist who is editor of a daily paper. I have found several Baptists and others who are anxious for us to begin work. I held services last night at the home of a brother. The Cuban mayor and many leading citizens lend every encouragement. The small towns offer inviting fields. The first mission to open work in a town will have a decided advantage. I am so charmed with the openings that I wish I could remain here until March or April.

The denomination must untie the hands of the Board and enable you to enter these effectual doors which God by his providence has opened.

The Spanish soldiers are embarking, and the sanitary condition of the city could not be worse.

I will visit all cities of importance in your field on the island before leaving.

W. D. POWELL.

The Catholic Telegraph is much disgruntled over the settlement of the Philippine question. It sees in the changes effected a menace to the supreme authority of the Church of Rome in that section. It knows very well that Rome will receive no harm, except that it will be put on the same plane with other religious bodies. But that is only saying that friars and bishops are not going to dominate and fatten on the inhabitants for any considerable time in the future. The Catholic Telegraph would prefer that the islands remain under the dominion of Spain, which is Rome.

In Russia servants kiss their mistress' hand both as morning and evening greeting.

SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH, JACKSON, MISS.

Lesson for March 5, 1899.

CHRIST FREED FROM SIN—JOHN

8:12, 31-36.

MOTTO TEXT—"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Just how closely the events of this lesson follow those of the last is uncertain, but is likely the day after. Jesus is still in Jerusalem, but instead of addressing the multitude attending the feast he is probably speaking to the Jews of the city and vicinity.

The light of the world. Probably another instance of our Lord's drawing a practical and spiritual lesson from some commonplace object—possibly the golden candelabra in the temple. The thought is a favorite one with John. See 1:9; 9:5. 1st John 1:5. As the light of the world, Jesus furnishes light for all who follow him, not only of the Jews, but of the whole world. These shall have the light of life which shall not only be life to them, but through them to others. Following him we shall absorb his glorious light and shine ourselves as lights in the world.

The test of discipleship. The phrases "believed on him" in verses 30 and 31, are entirely different constructions. In the first instance the meaning is, they believed on him, i. e. they put their trust in him, accepted him; in the second instance, verse 31, they believed him, i. e. received his statements as true without believing in him fully. There are many to-day who accept his statements as true without believing on him. Jesus here gives the test which discriminates between the two classes, viz: Abiding in his word. We must remember to whom he is speaking and that it is the word, "ye," that he makes emphatic. It was as if he said, "you Jews claim to believe my statements. Prove your faith now by keeping my commandments. Then you are truly my disciples." It was a recognition of weak faith in its beginning.

The Progress of faith. Their faith would not stop with discipleship, but would lead them on to know the truth. This truth found its highest and clearest expression in him who himself was truth. Knowing him is to be free. It is a fact that the broadest freedom comes from closest conformity to law; that is that law which represents the absolute, the real nature of things. Paul delighted to call

himself Jesus Christ's slave, but he knew that in that relationship was to be found the highest, best freedom.

The pride of birth. The mere suggestion of bondage was repulsive to these Jews, who claimed Abraham as their ancestor. Were they not the most favored of any people anywhere? Was not Abraham God's friend, and was not the promise to him and his seed? Surely this was enough to commend them to God's favor. They considered the very suggestion of bondage as an insult to people of such a pedigree. Jesus tells them very plainly that if they lived a life of sin, they were the servants of sin. No ancestral glory, no autocratic lineage, exempts from this bondage, but whosoever committeth sin, is the servant of sin. These Jews were prototypes of a large class of people today, who look to high ancestry, social position, or ecclesiastical privileges to save them. The idea that they are to be saved like common sinners is repulsive to them, but with him who sees and knows us all, "there is no difference."

The Servant and the Son. From the thought of bondage to sin, comes the idea of bondage in general. By contrast, this suggests sonship, which in turn, suggests the Son and his power to make free. Possibly, Ishmael and Isaac suggest the line of thought. Ishmael, born of the bondservant, was only a servant, and could not remain in the house always, but Isaac, the child of promise, was the son and heir. But here among them was the true son and heir. He not only abideth in his Father's house forever, but he communicates his freedom to those who desire to be free. Made free by him, we are free indeed. Gracious Brother! Happy freemen!

Dear Brother Searcy:

Feeling that I could hardly express my appreciation of your paper with words, I thought I would try to prove my good will by sending in my subscription.

So please find enclosed two dollars for your wonderful paper, THE BAPTIST, and the Home and Farm as a premium.

Your brother in Christ,

J. S. JONES.

Murphreesboro, Miss., Feb. 14, '99.

Sending subscriptions is a good way to express appreciation.

The minister who had difficulty in keeping his parishioners' eyes fixed on him during the sermon solved the difficulty by placing a large clock directly behind him.

Baptist Infactory.

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PREMIUMS.

We are very anxious to have THE BAPTIST in every home possible. We therefore offer the following premiums until March 1st, 1899.

1st. Each new subscriber sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them the *Home and Farm* one year.

2d. Any new subscriber, sending \$2.00 to this office will receive THE BAPTIST one year from the date of the money received, and as a premium we will send them *The Weekly Commercial Appeal* one year.

3d. Persons accepting either of the above propositions, will designate which one of the two premiums they chose.

No commission will be paid on subscribers of this class.

Good-Bye.

MISS M. M. LACKEY.

[The following touching lines were suggested to Miss Lackey, of Crystal Springs, on the occasion of Rev. W. F. Yarborough and family leaving that place for this city.]

Good-bye, Dear Friends. We turn away,
With heart as sad and low bowed head,
As though we'd buried 'neath the clay
Some loved one who was wont to tread
Life's devious path with us each day,
But wearied 's left us by the way.

As on the waves of grief we toss,
We feel that much of strength is gone.
We've LEANED on you; and now the cross
We attempt to lift high weights us down.
We are so weak from this great loss,
I fear we've borne but half a cross.

But, though our hearts are aching sore,
And though with blinded eyes we grieve,
And though we feel that never more
Can one quite fill the place you leave,
Yet there's no wormwood mixed with rue
In this farewell we send to you.

For, since that first glad day you came
To break for us the Life filled bread,
There's been no time that we could name
When we have felt it might be said:
"T would be an easy thing to part."
Nay! You brought us no divided heart!

Then smiled your Helpmeet, strong and true,
Who 's proved not crown for you alone.
Aside from blessings brought to you,
She's brought sunshine to every one
Each heart of us in truth can say:
"We're better that she passed this way."

Tha wee babes, too, that God has given
To make your home on earth complete
And cheer your onward course to Heaven,
Have made life's cup for us more sweet.
Those precious boys! They're ours away!
For here they first saw light of day.

When you have labored sore to save
Our weak ones altering in the strife,
When you have buried 'neath the wave
Those whom we cherish as our life,
We've felt that you, and only you,
Could give such aid so needful, true.

When you have sat beside the bed
Of loved ones slipping swift away,
We've always drawn from what you read
—Strength, needful for the trying day.
And when you've prayed above our dead,
We've felt the perfect word was said.

Then 'tis not strange that hearts are sore
Because the parting hour has come.
Our prayers are with you ever more,
Till you have reached your last long home.
Where'er you go, with His Own Eye
He'll surely guide. Beloved, good-bye
Sunday morning, January 29, 1899.

Trying to Twist the Greek.

J. G. M'CALL.

A few days since, Dr. R. G. Seymour, Missionary and Bible Secretary American Baptist Publication Society, did me the kindness to send me a copy of the New Testament in "modern Greek," and called my attention to Mark 7:48, and Luke 11:8.

In the first reference the original Greek word used by the sacred writer is "baptismos," which is derived from "baptizo," a word which your readers will understand to signify to dip or immerse.

There is perhaps no single word in the Greek New Testament which has given rise to so much disputation as this word, the primary meaning of which is universally conceded to be to dip, plunge, immerse.

In this volume of the New Testament, in modern Greek, the original word "Baptismos" is entirely removed and the Greek word "niphthosi" is substituted, and this Greek word is derived from "nidzo" or "nipto," which signifies to wash, cleanse by washing. In the 8th verse of this chapter, the word "baptismos" is substituted with the word "plumato," which signifies the water in which something has been bathed, and is derived from "plano," which is a stronger word than nipto, and signifies to wash very clean. In King James' version, the word baptismos is rendered washing. Dr. George Campbell, of England, translated this same word immersion. Dr. Campbell was a learned Greek scholar and a Presbyterian minister.

In the 11th and 38th of Luke, "ebaptiste" is substituted with the Greek word "eniphthi." This modern Greek New Testament appears to be a retranslation of the English text of King James' version back into Greek. We note—

1st. That this is no oversight. These changes are the result of a cool and deliberate determination to change New Testament Greek, the ultimate object of which I hesitate to discuss.

2d. That if this change of the original Greek is allowed to pass unnoticed and uncondemned, a second edition of this "Modern Greek New Testament" can, and probably will be issued, and the Greek word "baptizo," with all its derivations, will be removed and other Greek words substituted. Why not? The same mind and heart and hand can continue in the same dangerous and daring work.

3d. That a gracious Providence has wisely and mercifully provided for the preservation of his Word by having the language in which it was originally written cease to be a spoken language.

4th. That in order to deter men from adding to or taking from words of his book, he has indicated his displeasure in the most fearful manner. See the last chapter of Revelation.

5th. That the removal of any word from the original text is directly in violation of God's injunction; and specially is this true when one of the foundation words of a leading doctrine, as well as a specified duty, has been taken from the book.—*Christain Index*.

Some More Pictures.

BY C. E. W. DOBBS, D. D.

Some time since I called attention to some pictures which vexed my righteous soul. I have seen some more pictures, and will allow the readers of *The Journal and Messenger* to glance at them with me. Here is the young people's paper, the *Baptist Union*, with its Christmas illustrations. The first picture purports to be a representation of the child Jesus. The face of the boy is not strikingly suggestive; but oh, that halo about his head! That's taking! It looks for all the world like a great "sailor hat" stuck on the back of his head. I am aware that it is a reproduction of some famous "art treasure." What of that? It is ridiculous all the same; not to say positively misleading in its impression upon the unthinking youthful reader. Neither as boy nor man did Jesus have any halo about his head. And I again insist that he did not wear that long hair falling down upon his shoulders. Among the Jews only those who had taken the Nazirite vow wore long hair. For other men long hair was considered a "shame." (1 Cor. xi:14.) Yet all our Sunday-school publications continue to represent the Savior with that badge of "shame."

But here is another Baptist Union picture. It is called "The Adoration of Angels." It has a long French name in one corner as the painter of the original. The infant Jesus lies on his mother's bosom, while three "angels" hover over the scene. The angels are sixteen-year-old girls, very scantily clad, but with the conventional wings springing out of the shoulders. But the pictorial climax is reached in the representation of the angels with modern musical instruments. One draws a bow over a violin; another fingers a mandolin, and the third operates what appears to be an accordion! My little boy suggests that the third angel is "playing the bones" like the end man in the minstrel troupe! I suppose it is scarcely possible at this late day to persuade the picture makers to conform to the Bible descriptions when they attempt to portray the angels. We all know that in the sacred record no angel ever appears as a woman. There the angels are seen as men. The "better half" of my house slyly remarks: "Well, it is only in the Bible that men are angels." There is no reply that to sally.

Another picture presents itself. This is not from *The Baptist Union*, but it is from one of our most prominent Baptist weeklies. It claims to be one of the excellencies of illustration in the much advertised "Art Bible," and seeks to give the reader an idea of "Christ Delivering the Sermon on the Mount." The Savior is standing and somewhat violently gesticulating with outstretched arms. Wonder if the painter of that original "art gem" ever read Matt. v:1? Another of those pictures from that "Art Bible" represents the angel bringing food to the sleeping Elijah on a regular down-town restaurant waiter, and in the small dishes at that!

I have several other ridiculous "gems," but I will hide the others away for fear some of the little ones may see them.—*Journal and Messenger*.

We are glad to see Dr. Dobbs hitting these picture-vendors between the eyes. It seems to us that Exodus 20:4 forbids them.

Dr. M. A. Simmons Liver Medicine, by expelling from the body the excess of Bile and Acids, improves the Assimilative Processes, Purifies the Blood, Tones up and Strengthens.

From Charleston.

Editor of the Baptist:

DEAR BROTHER—As no one has written from this immediate field, I thought I would assume the task.

So many have written congratulations and words of praise, that I feel you do not need any further encouragement along this line. Suffice it to say then, that notwithstanding the many words of approval that have been said of THE BAPTIST up to date, I think I can see improvement in the last two or three numbers.

I received a circular from the new "dollar paper" man, stating that many brethren had expressed a desire for a cheap paper, and asking my opinion. I did intend to write him that I would not give twenty-five cents for a thousand numbers of his paper, but I lost his address. I am for peace and union, and I do not think that a dollar's difference in the price of a paper, should be a cause for division, especially when the extra dollar gets more than one hundred cents' worth of extra quality.

I sincerely hope that the editor of THE BAPTIST will never write "metaphysical disquisitions," but tell the truth in simple language, as Jesus and Paul did. Then we common people will read your paper gladly.

Some time since, Brother Bacon wrote that he had concluded that it was best, for diatetic reasons, to change his pastorate, as his people

had been served with bacon (B) long enough.

Now it may be that the saints at Casella and Charleston need a change of diet. We have had rice (R) so long, that some of us are getting spiritually thin; it might be that a little bacon (B) would do us good. Some of us ought to be of full age, and able to digest strong meat. So, Brother Bacon, if you could spare a little time, and run down and give us some bacon (B) to season our rice (R), we would have our senses exercised, to discern both good and evil.

J. D. RICE.

Mrs. L. C. Cooper, Cadaretta, Miss., writes: Have used Dr. M. A. Simmons Liver Medicine more than twenty years. I used one package of Zeilin's, and think Dr. M. A. S. L. M. far superior.

Gatherings and Meditations.

BY H. F. S.

Rejoice in all things.—Not on account of all things, for "no chastisement for the present seemeth to be joyous;" but under all circumstances, in all experiences, find some ground of praise.

An aged preacher was accustomed to read the 103 Psalm every Saturday night. It begins with the words, "Bless the Lord, O my soul." This sentiment runs through the whole chapter, and is often expressed in these words. On one of those nights his wife was a corpse in the home. He said: "not this Saturday night, Lord; not this Saturday night." Repeating this several times, he finally said: "Yes, to-night, even now, for what she has been to me, for what she is in Heaven, for what her influence is to me now." "Bless the Lord, O my soul."

Meat and Medicine.—In exciting and satisfying the spiritual thirst of the sinful woman of Samaria, in finding and leading back a lost one who had gone far away, the deepest cravings of Jesus' heart had been satisfied. He said to his disciples: "My meat"—that for which I hunger, that which gives nourishment and refreshment and satisfaction, my food—"is to do the will of him that sent me." Not the perfected work, not the accomplished mission, but, "that I may be doing God's will day by day, step by step, with the prospect of completing it on the cross, is nourishing and sustaining and pleasant food." All his disciples, however weak and imperfect, may eat this meat by doing God's will, as he passes through the world.

To many of Jesus' professed disciples to be constantly doing God's will in all things is not pleasant and nourishing food, but a bitter

and enervating drug. If they would discover and speak out the real sentiment of their hearts they would say: "Doing God's will is not pleasant food to nourish life, but unpleasant medicine to prevent death."

That soul feeds upon this meat who can say: "God's will is not a terror which makes me an outlaw, a fugitive; not an outward necessity and compulsion which makes me a slave; but an inward force which makes me a child."

To sweeten the Breath, Brighten the Eye, Clear the Complexion and insure the natural Bloom of Health, use Dr. M. A. Simmons Liver Medicine.

Gold.

Millions in One Month. The Philadelphia Mint's Record-Breaking Output in January.

"When the coining presses at the mint finished their day's work on January 31, they completed a total output for the month that exceeded any month in the mint's history. The day, as well as the month, was a record-breaker, the coinage being \$1,250,000. The month was also exceptional in that it was devoted to the minting of gold coins only. The total output of gold was \$14,000,000, all of which was in double eagles. If these coins were laid in a single row they would stretch out fifteen miles.

The largest amount ever coined at the mint previous to this month was \$12,297,288 in March, 1897, and the heaviest output of gold for one day until Tuesday was on November 21, 1895, when \$1,129,000 was struck off. Tuesday's output, the mint employees say, celebrated the birthday of John H. Landis, chief coiner of the mint. The coinage did not represent a full month's work, as the actual minting was not fully under way until January 5. The rush will be kept up for some time, as there is \$60,000,000 worth of gold bullion now in the mint vaults awaiting coinage, and there is a demand for the gold.

There are now 511 persons in the mint and 238 in the coinage department, many of them working over time. Some idea of the amount of labor required can be formed when it is borne in mind that there are thirteen distinct processes in the evolution from a gold bar to the coin. The demand for the double eagle is ascribed to a change of custom in Europe. Formerly gold bars were asked for by those who had shipments of large amounts to make to Europe, as the gold coin sent there was melted and recoined. Now the double eagles are kept. Russia alone has \$20,000,000 in \$20 gold pieces in

her treasury, and the Bank of England has a large amount.

The books of Mr. Cobb, register of the mint, show that nearly all the gold received this month come from Colorado, Montana coming second and the Klondike region and Idaho next.—*Philadelphia Bulletin*.

"How the children grow. They will be grown before we know it."

These words of Brother Pace, in his article, "The Pastor and the Sunday-School," in THE BAPTIST of the ninth inst. stimulated much thought along this line. The first paragraph in said article is, "Next to preaching the gospel, and religious instruction in the home, the Sunday-School seems to be the most effective agency for interesting children and youth in the knowledge of God's word." To make this declaration more emphatic, instead of the words "seem to be," I would use the word, is. It would then read, "Next etc.—the Sunday-School is the most effective agency for instructing children and youths in the knowledge of God's word." This being true, Sunday-School teachers—have you a proper conception of your duties and responsibilities? and do you really appreciate the limited time you have for their discharge? Pause—reflect, that the time between the ages five and fifteen, at farthest, (ten years), is the precious and in most instances, the only time for this work. Ten years—fifty-two weeks per year, and one day per week, and one hour per day, and only one-half of that hour given directly to instructing your scholars in God's word.

Summary. Fifty-two weeks for ten years—five hundred and twenty weeks. One hour each week—five hundred and twenty hours, and only one half of those hours devoted exclusively to teaching the lesson, making only two hundred and sixty hours for teaching. Divide these two hundred and sixty hours by six, the hours usually allotted per day for teaching, and you have only forty three and one-third days, of your scholars' life time, to impart to them a knowledge of God's word in the Sunday-School. This assumes that you are at the Sunday-School every Sunday. But alas, this is not true. At different times you are absent. When absent, answer to God what causes that absence. Meditate on these, solemn facts, and let your meditations stimulate you to more earnest zeal in discharging your duty, along these lines. God help you.

J. H. WHITFIELD.

Brandon, Miss., Feb. 14, '99.

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In requesting change of post office, do not fail to name office from which and to which the change is to be made.

ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record* and *Layman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for their immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of his paper, so do not look for written receipts hereafter.

A number of sample copies will be sent out during the next few weeks to persons who have not received the paper. Brethren, examine these, and do not defer this matter, but act at once.

T. J. BAILEY, Bus. Mgr.

Mr. Jay—Was it a quiet wedding?

Mrs. Jay—Of course; you didn't expect they would quarrel before the clergyman, did you?

Young Bride (breaking in at housekeeping)—What miserable little eggs again! I must tell the grocer to let the hens sit on them a little longer.

THE BAPTIST.

EDITORIAL.

Deacons.

It is generally conceded that deacons are an order of officers in the churches by divine appointment. Soon after the Pentecostal revival when the number of the disciples had been greatly multiplied, there arose a murmuring of the Grecians—or Hellenistic Jews—against the Hebrews because their widows were neglected in the daily ministration of the common stock of supplies provided for when the disciples decided to have "all things common."

At this time the Apostles found themselves overburdened with this secular department of work. It trenches upon their meditation, prayer, and preaching the word, as has been sadly true of many secularized preachers since that time.

Some have supposed that when the common stock system gave way, that the deaconship also gave way. But in opposition to this view Paul writes to Timothy respecting the qualifications and office of a deacon (see 1 Tim. iii. 8-13). Also, when Paul and Timotheus wrote to the church at Philippi they addressed "the bishops and deacons" also (Phil. i. 1).

The deaconship is one of the most important adjuncts to good church organization. We have an epitomy of the way to select deacons, their qualifications, and the character of their work set forth in Acts vi. 3, "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business."

1. *Dacons are to be selected by the church*, and formally ordained by prayer, and the laying on of the hands of a presbytery. To disregard this order is to set at naught the plain example of the New Testament.

2. *The qualifications of a deacon demand earnest attention*, the first of which is "honest report." This is necessary because they are to handle the church finances. The least breath of suspicion that church finances are not handled "honestly" is enough to suddenly dry up the stream of contributions. A deacon should be—like Caesar's wife—"above suspicion." But in addition to common honesty, a deacon should be "full of the Holy Ghost." We sometimes hear of "crusty deacons" and "short horned deacons," meaning abrupt

and spiteful men. The true deacon is of the very opposite character. He should be so filled with the Spirit that his gentleness and kindness would commend him to every one.

This Spiritual fullness is also necessary for his own comfort, and encouragement. He has grave responsibilities resting on him. He frequently feels that, like Martha, he is left to serve alone. But the Lord furnishes the faithful deacon meat to eat that others knew not of. He—like his Master—finds his meat in doing the will of Him that sent him.

The great need of our deacons, not to mention the other members of our churches, is to be continually supported by the Holy Spirit. The next qualification is "wisdom." This neither means intellect, nor culture, though it may include both. A great many very intellectual and highly cultured men are very unwise. Wisdom is the rare faculty of being able to do the right thing, at the right time, in the right way.

A wise deacon is a blessing to any church. What would our churches be if they were well manned with wise deacons!

3. *"The office of a deacon."* Luke calls it "this business." It is strictly the business department of the church. A man that could not be a good business man would hardly make a good deacon. There is such a thing as "the secret of success" in business that every deacon ought to know. It is to be deplored that we have so many good business men, who make extremely poor deacons. The reason is not far to seek,—like the boy's father was by his religion—they do not work at it much.

Church finances will no more work alone than any other branch of finances. Deacons, with all their God-given, and acquired qualifications ought to magnify their office. A preacher can no more leave his legitimate sphere to attend to "this business" than could the Apostles. O, that our deacons would "use their office well." Then would a great deal of murmuring cease.

Married.

At the bride's grandmother's home, Miss Ary Cain, to Mr. J. H. Cotton, January 29, 1899.

J. E. Lowe.

"Doesn't your brother Tommy ever give you anything, Johnnie?" "I should say he did! He is the one what gave me the mumps and the measles."

NEWS AND NOTES.

The Baptists of London have increased only about five fold in the last 200 years.

Dr. Ira M. Price and Dr. J. L. Dickerson, both of Chicago University, are visiting New Orleans.

Dr. B. H. Carroll was married on last Valentine day to Miss Hallie Harrison of Waco, Texas. We congratulate the happy couple.

Prof. Mitchell's "What?" and "Who?" pamphlet seems to have had an untimely birth, and even its funeral will not be largely attended.

Dr. J. M. Taylor, President of Vassar College, has been chosen as President of Brown University. This looks like "robbing Peter to pay Paul."

It is said Voltaire read a poem when a boy that cast doubt upon the Bible and it made him an infidel. Beware what you give your children to read.

The *Baptist and Reflector* tells how to get into the papers. Always "write brief and breezy letters." We hope our correspondents will make a note of this.

Rev. N. L. Clarke has preached in Newton county, Miss., fifty-two years, and has never seen Mississippi River. How is that for staying qualities?

Dr. L. E. Hall's article in this week's paper, though a little long, will well pay for reading. It was furnished at the request of Dr. Farish, who knows a good thing when he sees it.

Elder N. L. Clarke has been pastor at Decatur for fifty-two years. He is now in the sixtieth year of his ministry, and the eighty-eighth year of his life. He is still vigorous, and able to preach well.

Dr. J. R. Farish, of Meridian, is authorized to act as agent at large for THE BAPTIST. When he believes in a paper he has no scruples in saying so. Wherever he goes he will work for this paper.

We stopped off at Newton last Saturday and spent half a day with our highly esteemed old Brother Elder N. L. Clarke. He is a wonderful man. Now four score and

eight years old, and still able to edit the *Mississippi Baptist* and serve Decatur and Newton churches.

Rev. Jeff A. Rogers sends us a list of subscribers and the cash, and asks that his address be changed from Amory to Verona. He gives one-fourth of his time to Holly Springs. He says, "I personally am pleased with THE BAPTIST. I hope to send you more cash and subscriptions soon." Bro. Jeff does what he pretends to do with all his might, and we are sure he will cultivate his field well.

Rev. J. J. W. Mathis—our traveling man—says he is frequently asked why he does not give "Way Notes" of his travels over the State as he used to do in the *Record*? And his reply is, that owing to the great number of those who write for THE BAPTIST it is not necessary for him to write. To this reply we would say, our readers want to hear about our Baptist Zion from every quarter, and Bro. Mathis has fine opportunity to see and hear what is going on, and we can't think of excusing him from sending us notes.

We spent a delightful day last Sabbath at Hickory, with Dr. J. R. Farish and his noble flock. We preached at 11 A. M. and 3 P. M. to large, and attentive audiences, and felt that the Lord was present. Our home was with Bro. W. H. Gallaspy, where we had every comfort. We also dined with Bro. J. W. Cross. At the outbreak of the civil war we were pastor at Fellowship church, only a short distance from Hickory. A number of the old members were present whom we had not seen for thirty-seven years. Nearly every family in Hickory church take THE BAPTIST.

We are delighted to note that Dr. C. W. Tomkies, for several years President of Keachie College, Louisiana, has been unanimously called, and has accepted the pastoral care of Valance Street Baptist church, New Orleans. Bro. Tomkies is one of our safest and ablest preachers, just suited to the field to which he is called. Valance Street church is now united, and has a grand future. They have resolved to pay their own pastor, and not look to the Home Mission Board for help. Brethren visiting the city are invited to worship with this church. The Coliseum and Upper Magazine street cars pass the church.

"The church must be made a joyful place for the young. Of course

THE BAPTIST.

in saying so, we do not mean that it is to be turned into a scene of social rout, and by harlequin entertainments made a competitor with the theatre. Legitimate entertainments there are, which may be provided. But there are churches in which even these, so far from being occasional, appear to be the distinctive feature of the young people's work. Indeed the two aims of some churches would appear to be entertainment and financial success."

The above from the *Examiner* is worthy of our thoughts. Entertainment and financial success are both in their place much to be desired, but churches are organized for a higher aim.

We learned something of the Indian Mission work from Bro. Clarke. As early as 1878 the General Association agitated the work among this neglected people and an effort was made to bring an Indian minister by the name of James from the Territory to preach to them. This plan failed. But they did succeed in 1881 in getting the venerable Peter Folsom to come and spend eight months. He baptized several persons, organized one church, and ordained one minister. The same year a young preacher by the name of Jesse Murrow, an educated Indian, came, taught the people how to read and to sing. He was deeply pious and did a great work. But he died at Hickory in 1882. The Association then got another Indian by the name of Brown from the Territory. But he died upon entering the work. Elder Jackson was then employed. He is the preacher ordained by Folsom. He is still at work as missionary and doing well. They have four ordained and three licensed preachers, all read and write Indian and English. They have eight churches with two hundred members. Elder Ben Williamson is another missionary with Jackson under the employ of the General Association. Elder N. L. Clarke and Elder J. S. Murrow, of the Indian Territory, mainly inaugurated and directed this work, and it is wonderful in our eyes.

"Much Everyway."

Dear Bro. Searcy:

The article, "The Dead Line," in your issue of Feb. 2d, is timely and good. It looks to an old foggy like the writer, your "old brother," as though this might be called the dawn of the age of crazes, not unimportant among which is the one referred to. The matter is so

serious as to deserve constant airing and emphatic condemnation. Young men are sought by some churches not only because they are young, as you write, but as much in some instances, because they can be had for a very small salary, or "take" with the young people. In this way I have known some churches to become niggard in their support of the Master's work, and some extremely worldly and devoid of reverence in their worship and work.

There would be no difficulty in naming some churches that have become very much crippled by the habit of employing young school boys, who can do no personal service, in preference to a man of years and experience, who if supported would do efficient pastoral work, simply because the former could be had for a very small salary. It might be well for some of our strong writers to discuss this subject often and freely in our paper till the evil is corrected.

What should a preacher do who has not received calls from churches for his full time?

Suppose the demands of himself and family are such that the annual expense is necessarily, say \$800.00, and the churches have called him, each for one-fourth his time, with the promise of \$300 00 in the aggregate as a salary, what ought he to do? Should he go ahead and serve them and depend upon the Lord to care for him? Some seem to be of this opinion. Wouldn't the following be a parallel case? A farmer who knows that it will take the products of a given amount of land to support him and family, plants an area that will not produce half that amount and says, while he knows that isn't enough, he doesn't fear, and will make no further effort because the Lord will care for him. The sensible course for the farmer, all join me in saying, is to plant and cultivate the full area.

But what about the preacher? Should he go into the papers or open correspondence with churches asking for work that his time may be filled and a living assured? (Some call that electioneering, and the opinion of some would be leaders is that, if one is forced to such end, it is evidence that he is not called of the Lord to preach.) Or should he quietly wait for God to put it in the minds of the brethren somewhere to call him? And suppose weeks and months pass and no call for the remaining unoccupied half of his time comes, should he engage in some secular calling to supplement his living? To do that would be to lose, in a large measure, the sympathy of his brethren in the ministry and earn the unenviable reputation among the churches that he is too covetous unwilling to give his full time to churches because he can not get a fat salary. If he should engage in some secular pursuit to supplement his living what should it be? What secular calling is there, open to the preacher under all kinds of circumstances, to which he may devote just that portion of time, brain and energy not occupied in ministerial work, that will give him the necessary amount to supplement his living and not encroach on the rights of the churches occupying a portion of his time?

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How long should he wait for more work before he engages in the secular business, if at all? And how is he to supplement the living during the time lost in waiting?

The above are serious and practical questions—very serious to the preacher who is situated as indicated by them. Who of the numerous wise readers of THE BAPTIST will kindly undertake to answer them and confer an appreciated favor on the writer and others.

I'll close now, for I am not much any way.

P. A. H.

Married.

Mr. J. A. Breckenridge and Miss Mary Morgan were united in marriage at the residence of the bride's parents, Meridian Miss., on Feb. 15th, 1899, at 7:30 o'clock, p. m. May the journey through life of these two young people be a pleasant and happy one. The ceremony was performed by Eld. J. R. Farish, pastor Seventh Avenue Baptist church, Meridian.

Obituaries.

Mrs. Mattie Dunn Zackary.

Mrs. Mattie Dunn Zackary died at her home in St. Helena parish, Louisiana, on the 7th of February, 1899, aged thirty-three years, nine months and fifteen days. She was baptized into the fellowship of Kedron Baptist church by the writer, July 1st, 1883, which was shortly after her marriage to Bro. J. B. Zackary.

She was a very modest, gentle and meek Christian. Her faithfulness was beautiful. How sad for little children to be left without a mother! But God knows best. To the surviving ones our sincere sympathy is extended. The Lord bless them.

T. C. SCHILLING.

We have a good lot of copy on hand for next paper, but some of it is so long we fear it will have to hang on our long hook a long time.

Temperance.

Love's Power.

No father's house is full,
E'en tho' there seems no resting place for
more;
Forgiving arms at doors do open wide,
If one repentant child implore
O'ade.

No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face
can hide—
The wish to clasp the sinning child
O'ade.

God's flock is never full;
Fear not to enter boldly at his door,
None ever refused who there ap-
plied;
He hath abiding place for more
O'ade.

—Chicago Tribune.

A New Phase of Education.

The Chicago Tribune of January 3rd, contained this editorial deliv-
erance:

"Birmingham University, Eng-
land, has decided to add a school
of brewing at a cost of \$250,000.
While it is about it, why should it
not appropriate an equal amount
for a school of distilling and sup-
ply as annexes to both a brewery
and a distillery? Why stop at
beer? Why discriminate against
whisky? And then it has gone
thus far, why not organize a school
of drunkards and have done with
it?"

Having read that, we looked
again to see if perchance we had
not mistaken some temperance pa-
per for the able and widely influ-
ential Tribune. But no; it was the
familiar sheet from which we had
derived daily news for many years,
and from which, away back in the
days of Lincoln, we derived much
wholesome political pabulum.
However, it sets forth, in the above
quotation, very clearly what a mis-
fit business the Birmingham Uni-
versity is going into. Instead of
teaching the things which make for
manhood, virtue, good citizenship,
it proposes to teach that which de-
stroys all these. On the same page
the Tribune had an editorial on
"The Revenue from Liquor," apropos
of the report just completed,
by the United States Commissioner
of Labor, on "The Economic As-
pects of the Liquor Problem." In
this editorial we are told, "Total
abstinence would have momentari-
ly a depressing effect, but it
would be better for the country in
the long run if every body were to
quit drinking, and the enormous,
unprofitable, crime-and-poverty-
breeding drink-bill came to an
end."

The truth and force of this state-
ment will grow upon us if we con-
sider fully how "enormous and un-
profitable" the drink-bill really is.
According to the latest statistics at
hand the total consumption of spir-
its, beer and wine, in the United
States, in 1896, amounted to 1,170,
379,448 gallons. This represents
an expenditure of more than a
thousand million dollars in one
year, and an expenditure too, for
that which is neither food, fuel,
clothing, nor shelter for any hu-
man being. What it buys does
not contribute to the feeding,
warming or sheltering of any mem-
ber of any family. This is an in-
tolerable waste and insupportable
burden upon any people. It is es-
timated by experts that the ocean
swallows a hundred million
dollar's worth of property every
year, in disasters to shipping, and
there is much lamentation by econ-
omists over the costly sacrifice to
Neptune; but not many of them
beware the ten times more costly
sacrifice which we make to Gam-
brinus. Yet Neptune, while he is
taking such heavy toll, is doing
mankind an immense service,
while Gambrinus does nothing but
devilment.

One of the chief obstacles in the
way of the use of electricity in-
stead of steam upon our railroads
is the fact that nearly three hun-
dred million dollars are invested in
steam locomotives, and it is claimed
that the commerce of the country
could not endure the immediate de-
struction of all this value. Still
the business of the country is try-
ing to stand the destruction of four
times that much every year in the
swallowing of intoxicating drink.
The value of those locomotives
simply represents the labor re-
quired to produce them, and if it
is ruinous to throw it away, it is
four times more ruinous to worse
than throw away the labor repre-
sented in all those gallons of drink.
It is little wonder that there is
hunger and cold and disease on
every hand, when there is such an
enormous amount of labor and cap-
ital employed in producing that
which not only does not feed nor
warm, but which does produce dis-
ease and crime. Verily, the Trib-
une is sane and truthful when it
characterizes the drink-bill as
"enormous, unprofitable, crime-
and-poverty-breeding." Would to
God that every citizen could real-
ize its enormity.

But what does the Tribune pro-
pose to do about this intolerable
evil? Let the editorial referred
to above furnish the answer. It
says, in reference to the Commis-
sioner's report, "That report gives

more completely than ever before
the revenue derived from a traffic
which it has found impossible to
prohibit." Which it has found im-
possible to prohibit! Neither the
writer of that statement, nor any
thoughtful reader of it believes
that there is one grain of truth in
it. If the editor had simply given
it as his opinion that it would be
impossible to prohibit the liquor
traffic, he could not be accused of
lying, but when he says that "it
has been found impossible to pro-
hibit" it, he publishes that which
is utterly and inexorably untrue.
If the governmental agencies, Na-
tional, State and municipal, ever
co-operated in an honest effort to
prohibit this traffic and it had
flourished as usual, then this edito-
rial deliverance would be justified.
But there is not one person, wise
enough to read, who believes any
such thing. Every intelligent man
knows that the National Govern-
ment has never tried to prohibit
the liquor traffic, but has fostered
and sheltered it as a source of re-
venue, with as much care as a farmer
bestows upon his cow. And every
intelligent man knows that in many
businesses, associations, and com-
munities, the liquor traffic has been
as successfully prohibited as gam-
bling, thieving and murder. It may
be impossible to eradicate, exter-
minate, or absolutely prevent the
liquor traffic; but that is just as
true of robbery, bribery, murder
and many other crimes.

But, again, what does the Tribune
propose to do about it? Let us
hear the conclusion of the whole
matter in the words of this wise
political preacher: "Therefore,
the best course to pursue for na-
tional and municipal governments
to tax," and this sage advice is
sought to be justified by this most
selfish and cold-blooded reflection,
"The more revenue they get out of
the liquor appetite the less will
people have to pay who do not
have that appetite." There it is
bluntly and in brutal frankness.
Let shivering, starving wives and
children of drinkers pay for the
government that we all enjoy!
Make them the perpetual victims
of an "enormous crime-and-poverty
producing" traffic, that is, who
(thank God) are not as those other
men with bad habits, may escape
our just share of taxation. Breth-
ren, where lies the path of duty in
this matter?—*Ex.*

Over one thousand people die
every year of delirium tremens in
England alone.

The people must let saloonists
know emphatically what they think
of their calling, and what they in-

tend to do about it. When the
mighty people say, "Go," the sa-
loon will go.

And the temperance reformer?
It is his mission—or hers—to so
educate the people of today, and
especially the citizens of tomorrow,
that there will ere long be no room
for the legalized dramshop in all
this broad land. We must edu-
cate, agitate, irritate, until the
liquor traffic finds its true place as
one of the barbarities of the past.
—*The Voice.*

Mother's Trusted Friend, Simmons Squaw
Vine Wine or Tablets, Prepare the system
for Confinement, Shorten Labor and make
Child-birth Easy.

An Old Idea.

Every day strengthens the belief of em-
inent physicians that impure blood is the
cause of the majority of our diseases.
Twenty-five years ago this theory was used
as a basis for the formula of Brown's Iron
Bitters. The many remarkable cures effected
by this famous old household remedy are
sufficient to prove that the theory is correct.
Brown's Iron Bitters is sold by all dealers.

Christian Piety.

J. E. LOWE.

"The heart of the wise teacheth
his mouth, and addeth learning to
his lip." "It is from the Chris-
tian's defects, considered in the
light of a disciple, that his princi-
pal difficulties and dangers arise." Do
not, dear Christians, as many
have done, mistake gifts for grace,
and judge of the real state of our
own Christian piety by our readi-
ness in thinking and speaking upon
holy things. No person is in
greater danger of self-deception, as
to the real state of their own heart,
than those who have to deal with
the hearts of others. This will re-
quire the exercise of incessant
vigilance, close inspection, and
keen discrimination in the closet,
where we should spend no incon-
siderable portion of our time.
Here we cannot conceal our appre-
hension, that, as in many other re-
spects, so especially in vital godli-
ness and a devoted spirit, the pres-
ent race of Christians come far be-
hind their predecessors.

It has occurred to others, and
older persons than myself, that in
many who of late years have en-
tered into a Christian life, a very
considerable defect of serious and
spiritual feeling is lamentably ob-
vious. There is a frivolity of de-
portment which, though far re-
moved from everything immoral,
appears as if they wished to con-
ciliate the affections of others,
rather in the light of cheerful com-
panions in the parlor, than as faith-
ful Christians in the church; and as
if they sought to render themselves
more attractive by displacing the
holy seriousness of the Christian
character in order to make way for
a little nearer approximation to the
person of fashion and the world.

It would be a circumstance to be
deplored in tears of blood, if Chris-
tians should extensively lose the
spirit of vital piety; for they are
the light of the world. A city set
on a hill which cannot be hid.
This gives us an influence which
we exert upon the interests of ex-
perimental religion; and when we
cease by any cause to exert that in-
fluence, our value is depreciated,
our importance diminished, our
glory is deported. Let us look to
the fathers of dissent—to the illus-
trious Nonconformist, not as au-
thorities to bind our conscience,
but as examples to stimulate our
diligence, and especially our dili-
gence as Christians. Attend, then,
dear Christians, to the state of re-
ligion in our own hearts. Seek to
have all our intellectual attain-
ments consecrated by a proportion-
ate growth in grace. Let not our
knowledge spread over the upper
regions of the soul, like the aurora
borealis over the face of a wintry
sky, while the world spreads out
below, cold, cheerless, and dark;
but let it resemble the orb of day,
which warms and quickens the
earth at the time he gilds and glo-
rifies the heavens. Endeavor to
feel more ourselves of all that is
involved in genuine religion. Feel
more, and we will speak better, and
do better.

The language of the heart has
unction and an energy—especially
a heart that borrows its feelings
from all that is eternal—which no
elegance or sublimity of composi-
tion can reach, and which is more
resistless than the thunders of De-
mosthenes, or the vivid lightnings
which flashed from the genius of
Cicero. Let us remember that
there can be no true piety without
a previous scriptural conversion.
No service which we can render to
God will be accepted by him whilst
we are under guilt and condemna-
tion; nor can we render acceptable
obedience to his holy will without
a new nature; that his will must be
written on our hearts.

A mere external reformation is
not sufficient; the change of which
I speak is a moral, universal, spir-
itual change; a change of the prin-
ciples, of the mind, of the affec-
tions of the heart, of the conduct,
and of the life, by the power of the
Holy Ghost, and obtained by faith
in Jesus Christ. This change is
so undisputably necessary, that he
who connects himself with the
church of Jesus Christ without
respect to it, is described as one
who "entered not in by the door,
but climeth up some other way,"
and is denounced as "a thief and a
robber." Every unconverted per-
son in the church is an intruder,

and to all such the great Head of
the church will say at the last day,
"Depart for I never knew you." Why,
being a member of the church
does not discharge us from all the
obligations to Christian piety, but
it binds these obligations upon us
with superadded weight and force.
That we have to teach Christiani-
ty to others is an irresistible rea-
son why we should experience and
practice it ourselves. It is for us
especially, to strive to be deeply,
habitually pious. Strive not to
excel in one Christian grace or
virtue alone, nor in one class of
grace of God's Holy Spirit. Be
Christians of integrity in all our
ways, but let our integrity be as-
sociated with the charity which
"hoped all things." Cultivate a
devotional spirit, but let it not be
marred by mysticism, or by en-
thusiasm, properly so called. Be
clothed with humility as with a
garment, but let there be nothing
mean or little in our conduct. Be
grave and serious, but be not mel-
ancholly or morose. Be cheerful,
but take care that our cheerfulness
never degenerates into levity.
"Whatsoever things are true, what-
soever things are honest, whatso-
ever things are just, whatsoever
things are lovely, whatsoever things
are of good report," and any charity in-
cluded in God's holy word; copy
all these things into our lives and
examples.

The piety of some Christians has
serious blemishes in it, against
which we would do well sacredly
to guard ourselves. There is in
some Christians, the spirit of envy.
Envy is the vice of little minds.
When they envy another they ac-
knowledge their own inferiority.
When envy produces its corres-
ponding fruits, it makes a man ap-
pear little minds, of low minds.

Our experience has taught us,
that generally speaking they whose
gifts are smallest have the most to
say against others. What! is love
to Christians so common a virtue,
that we should do anything to di-
minish its influence? Are the
members of the church so readily
disposed to give due honor to the
followers of Christ, that any one in
the church can ever be found doing
anything to disseminate a preju-
dice against his brethren. There
is in some Christians a disposition
to retail slander. Let it have no
existence in our hearts. Guard
ourselves against this. Remember
that excellent maxim of our
Christian economy, "Speak evil
of no man," else our word will
"eat as doth a canker." Take care that our piety be not

blemished by lightness of behavior.
Remember, wherever we are, that
we are Christians, and suffer not
ourselves to be betrayed into any
action which would not sustain
that high dignity. Aim at superior
degrees of piety. We ought to do
this as examples to the world, that
we may lead them to Christ. Let
us set before the world the best
patterns of piety. Labor to be
like Caleb, who was of "another
spirit," from the timid spirit, and
followed the Lord fully. Strive
to be like Joshua, who resolved,
"As for me and my house, we will
serve the Lord." Like Elisha,
who was, to the Israelites as char-
iots and horsemen of fire, for pro-
tection and defence. Like Daniel,
who cheerfully abandoned princely
honor, and exposed himself to the
most terrible deaths, for the sake
of a good conscience. Like Paul,
who "counted not his life dear un-
to himself, so that he might finish
his course with joy." In order to our
Christian piety it will be necessary
that every day we renew our acts
of dedication to God. Never for
one day forget the transactions of
last evening. The vows of the
Lord are upon us, and we will in-
cur an awful guilt; nor can we,
without guilt, act in any way in-
consistent with that solemn charac-
ter. So by pureness, by knowl-
edge, by a holy spirit, by faith un-
feigned, we may prove like a dew
from the Lord, and a scene of fer-
tility, the answer to his fervent
prayers, will bless his eyes and
cheer his heart, and may his grace,
mercy and peace be with us
through life, that we may grow in
grace and in the knowledge of our
Lord and Savior Jesus Christ.
Little Springs, Feb. 15, '99.

"What a sanguine man Cooper
is!"
"Sanguine?"
"He advertised for a middle-aged
type-writer girl and expected to
get applications."

Success—Worth Knowing.

40 years success in the South, proves
Hughes' Tonic a great remedy for Chills
and Malarial Fever. Better than Quinine.
Guaranteed, try it. At Druggists, 50c, and
\$1.00 bottles.

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Also stamps,
Bonds and Shin-
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FOR BOYS.

BEDFORD CITY, VA., (S-W. Va.) Conduc-
ted by Randolph-Macon College. Best
equipped in the South. Ranks with best
in U. S. Modern conveniences and appli-
ances; gymnasium, etc. \$230. Address,
Principals, A. M. HUGLETT, A. M.,
or E. S. SMITH.

Mozley's Lemon Elixir.

A PLEASANT LEMON TONIC

prepared from the fresh juice of Lemons,
combined with other vegetable liver tonics,
cathartics, aromatic stimulants. Sold by
druggists, 50c and \$1.00 bottles.
For biliousness and constipation.
For indigestion and flat stomach.
For sick and nervous headaches.
For palpitation and heart failure take
Lemon Elixir.
For sleeplessness and nervous prostration.
For loss of appetite and debility.
For fevers, malarial, and chills take Lem-
on Elixir.
Ladies, for natural and thorough organic
regulation, take Lemon Elixir.
Lemon Elixir will not fail you in any of
the above named diseases, all of which
arise from a torpid or diseased liver, stom-
ach or kidneys.
50c and \$1 bottles at all druggists.
Prepared only by Dr. H. Mozley, Atlan-
ta, Ga.

AT THE CAPITOL.

I have just taken the last of two bottles
of Dr. Mozley's Lemon Elixir for nervous
headache, indigestion, with diseased liver
and kidneys. The Elixir cured me. I
found it the greatest medicine I ever used.
J. H. MENNICH, Attorney,
1225 F. Street, Washington, D. C.

MOZLEY'S LEMON ELIXIR.

W. A. James, Bell Station, Ala., writes:
I have suffered greatly from indigestion or
dyspepsia, one bottle of Lemon Elixir done
me more good than all the medicine I have
ever taken.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore
Throat, Bronchitis, Hemorrhage, and all
throat and lung diseases. Elegant, reliable.
25c at druggist. Prepared only by Dr.
H. Mozley, Atlanta, Ga. Feb. 2-1-v

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In preparing for a
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It will pay you to investigate the merits of
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POPLARVILLE HIGH SCHOOL

March 6th, to April 14, 1899.

Entire expenses, board, tuition and laundry
for the term only \$19.75. For particulars,
Address
W. I. THAMES,
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FREE
The Sana-Cera treatment
for the cure of Catarrh,
Consumption, Bronchitis,
Asthma, Deafness and all
diseases of the Head,
Throat and Lungs.

HERE IS A CASE OF
MR. J. A. DEVALL, Warrenton, N. C., writes—
DEAR DOCTOR—I can say nothing but praise for your
wonderful treatment, the Sana-Cera Cure. Any one to
have seen me three months ago, and see me now, would
scarcely take me for the same person. I would have
died if it had not been for you, my Catarrh was rapidly
going into Consumption. I had such awful spells of
coughing that I would nearly faint. I can now sleep
well and my nerves are as steady as they ever were
before I got sick. The effects of the Catarrh in my head
and chest has entirely healed; the discharges have stop-
ped and I am more fleshy than I ever was in my life.
Three Months Home Treatment Free!
To introduce the Sana-Cera Cure in every com-
munity and prove that it cures when all others
have failed, I will for a limited time send medi-
cines for a 3 months treatment free. Send a
description of your trouble, name and P. O.
address at once; or, write for Question Blank,
and prompt attention will be given you free.
Address DR. M. BEATTY, Prin'l, National Dispensary,
Dept. P. 27, 125 W. 12th St., Cincinnati, O.

Strawberry Plants 100,000
For Sale at
\$1.50 per
THOUSAND, f. o. b., Winona, Miss. Parties
wishing to set berry plants will do well to
write me for them.
J. H. ALLEN.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY,
JACKSON, MISS.

Woman's Missionary Unions.

STUDY FOR FEBRUARY.

"For the love of Christ constraineth us" Auxiliaries in 18 States and Territories and District of Columbia.

Contributions to Boards: S. B. C. Home Board, \$35,000; Foreign Board, \$21,633.51. Sunday School Board, \$503,761. 435 boxes of clothing forwarded to Home and Sunday School Missionaries; Christmas offerings for China, \$4,356.42.

STUDY TOPICS: When organized and how constituted. Relation to the Boards of S. B. C. Results accomplished. Mighty possibilities.

This week ends the month of special study of Woman's Missionary Union. We hope that very many of our sisters have been stimulated to more active and efficient work in the cause of Missions. Truly our women are doing a great work. And still there is room for improvement along all lines of our work. We have a letter from a good sister this week that shows consecration. Please read her letter. Perhaps it will stir our hearts so we will feel like immediate action in giving to help on in the good work of sending the Gospel to the destitute. We will have an appeal from Miss Armstrong next week on "Self Denial." Sister Wood, of Meridian, will furnish to any society all the literature needed in the observance of the week.

Ways in Which Woman's Missionary Union Helps.

1. It collects money for Foreign missionaries.
2. It makes Christmas offerings for China.
3. It prepares for and pushes Sunday School, Missionary, and Bible days.
4. It collects money for Home missionaries.
5. It sends boxes to Frontier and Sunday School missionaries.
6. It keeps a week of self-denial for Home missionaries.
7. It works among Colored people and Foreigners.
8. It circulates missionary information.
9. It advances Sunday School, Bible, and Home departments.
10. It has Departments in the organs of each Board.
11. It is deeply interested in young people.

True Ye-Fellows.

"It is a strange fact that the law of sex runs through all Christian work. The feminine element is

needed as well as the masculine. Man may be aggressive, bold, strong, fitted to pioneer, organize, administer; but woman is patient, impressive, tender, sympathetic, fitted to win, to soothe, to comfort, to minister. Both together bring to the work the complete furnishing that leaves no element of adaptation lacking. And hence, when less than fifty years ago women began to organize, work among themselves, gather money, scatter information, send out women and undertake their support, qualify for medical missionaries, and educate their own sex for intelligent co-operation in securing the spread of the good news, the effect was felt from the center to the circumference of the whole sphere of Christian service. And the end is not yet."—Selected.

Sister Searcy:

I inclose one dollar for China Mission. After reading Sister Graves' letter I could not keep from sending the "widow's mite." I am very old and an invalid, hardly able to write these few lines. We have no Missionary Society in our church. They have a collection once a month on our preaching day. I am not able to go but I send my mite. I am a poor widow, but my wants are few. I lost my oldest daughter last September. It nearly broke my heart to give her up, but she died so happy and told me not to grieve after her. All the rest of my children are married, four girls and one boy. I enjoy reading THE BAPTIST so much. I think it is a splendid paper.

I live until the third week in March I will send another dollar. I do not feel like my days will be long on earth. Pray for me to have a peaceful entrance into the rest prepared for the children of God.

From your fellow worker,

MARY S. GIBSON.

Plantersville, Miss., Feb. 16, 1899.

The Under Current.

"BE STILL AND KNOW THAT I AM GOD."

In the whirl and swish of the besom of time we pass from era to era with scarcely a moment for reflection or self-praise. Almost unconsciously we drift with the current of possibilities that sweep the descending arc of the nineteenth century, until the Divinity in us asserts itself and a still small voice whispers—"Be still and know that I am God." How many have heeded this command?

In this fast age when clubs and federations have taken the place of

slower and more philosophic organizations of former years, how many pause to drink from the wells of salvation; or to place their feet upon the Rock of Ages, or to establish their hope of salvation upon the peerless doctrine of a new birth? What a beautiful example is given us by the blessed Christ, when He so often went apart to pray—sometimes to the mountain, sometimes in the wilderness—anywhere to be alone with God. Sweet solitude! The work of the church demands that its members go apart to pray. No officers, however parliamentary or ministers, however eloquent, can teach sinners the way of holiness without this preparation of heart that comes directly from God.

Those who have watched the ebb and flow of the churches for fifty years, well may stand appalled at the changes wrought in these five decades. The congregations have increased, the membership has increased, the wealth of the churches has increased, but it would take a divine microscope to find the difference between the modern church member and the man or woman of the world. Christ said "Come out from the world, be ye separate and apart from sinners." "Take up your cross and follow me." How many have been to the altar of sacrifice? A large number, no doubt, yet multitudes who have assumed the obligations of the church can give you no religious experience; they have not struggled into life; they have not been born again. Will they heed the minister, will they go apart and in the closet of prayer, with tears and repentance claim the promises of the dear Savior who has done so much to procure us an imperishable title to the Kingdom of God?

In the gloaming of the nineteenth century much work is being planned and much executed for the evangelizing of the world. God grant that it may take a deeper hold upon the human heart than it has yet done. May men and women become so burdened for the salvation of souls that they will gladly leave their places of business and hasten to the prayer service, or that their offices may become courts for the living God. We want something more than Sabbath Christians; we want a church that is hungering and thirsting for righteousness; we want a church that, with glowing faces and loosened tongues can tell of that wondrous love that can save to the uttermost all who will come. We want ministers electrified by the power of the gospel, who will preach until the Holy Spirit, like

cloven tongues of fire, will rest upon their congregations, until men and women cry aloud *what must I do to be saved?* We want every member of the church to feel a personal interest in the great work entrusted to the followers of Jesus—i. e., carrying the message of salvation to all men everywhere. Nothing less than a great "shaking among the dry bones" of a formal church will accomplish this much desired purpose. It requires every member to make a whole body. Christianity must be a unit in this absorbing point in the wonderful plan of salvation. Go teach all nations.

Back in the shadows of the past we have known the power of God unto salvation demonstrated from church to church until vast communities were filled with holy zeal. O, God, hasten the time when this item of sacred history will repeat itself!

ELMIRA F. SNODGRASS.

Little Rock, Ark., Feb. 17, 1899.
615 W. 14th St.

MABEN, MISS., Feb. 20, 1899.

Dear Sister Searcy:

As my little boy is writing a letter to THE BAPTIST I thought I would drop you a few lines too. "Self-denial" week will be observed in our family and we will try to get others to fall into line. It is a grand week and we ought to be willing to throw our strength and give our mites in this direction, for we know the "field is white unto harvest"—and it is our duty to help put "reapers in to gather the grain." It will not do for we Baptists to remain idle when so many less fortunate than we are thirsting and starving for the "bread of life," and if all would help, be it ever so little, what wonderful work our Board could do. When, if we withhold these little streams the fountain must suffer. Now for our paper, how could we do without it? At first we thought it beyond our means, but now it is such a benediction we don't regret the sacrifice to pay for it. May the Lord bless you and Bro. Searcy and prosper our paper.

REBECCA MANVILL.

NEW HOPE, MISS., Feb. 18, '99.

Dear Bro. Searcy:

You are giving us a good paper. May God bless you and the work. I will try and renew when my time is out.

Inclosed you will find a short notice of my little sister's death. Please make a notice of it and oblige, yours in the work,

J. G. BROOKS.

Notice will appear next week.
EDITOR.

Little Folks.

ANNE, MISS., Feb. 15, '99.

Dear Editor:

I saw in THE BAPTIST that you would give the little folks a little department.

I am a girl 14 years old and would like to join your band with all the other little folks. I like to read these little letters. Papa and sister take THE BAPTIST. I have five brothers and six sisters. My oldest brother and sister is away from home. Papa and mamma belong to the Baptist church and one brother and three sisters who belong to the church. I can help mamma and can sew on the machine and help her cook. We go to church once a month. The name of our church is Anne. It was named after our postoffice. Papa is the pastor of the church at Anne. We have a Bible class, so all the little ones can join the class. I am going to school now; our teacher's name is Miss Jessie Campbell. She is very lovely. I appreciate going to her very much. If this is printed I will try and write again.

One who loves the Baptists.

LOUISA BRELAND.

GRENADA, MISS., Feb. 18th, '99.

Dear Dr. Searcy:

When I came from school this evening, I picked up THE BAPTIST, and saw your letter with the question about Methuselah. If the little folks will look at Gen. 5:21-27 they will see Methuselah was the son of Enoch, and Enoch walked with God and was not, for God took him.

I am eleven years old. I have three brothers and two sisters. I go to the graded school, and am in the fifth grade. I also take violin music, and like it very much. My music teacher's name is Miss Neblett. She is very sweet and kind to me.

We like our pastor, Rev. W. A. Hamlett, very much. He made a talk to the children once.

We have a good Sunday-School, with our Superintendent, Mr. O. L. Kimbrough. He has been Superintendent fourteen years.

Your friend,
JESSIE LEE PRYOR.

Dear Bro. Searcy:

I am the baby daughter of Rev. H. M. Long, with whom I suppose you are acquainted, and a member of the Baptist church here.

This is my first attempt to write to THE BAPTIST, but as I see a question in this week's paper I would like to answer, I thought I

would write. The question is, "How is it that Methuselah is called the oldest man, when he died before his father did?" Methuselah's father, (Enoch), did not die, but "was translated that he should not see death."

I love to read THE BAPTIST, because it has so many good articles. Wishing you much success,

Your little friend,

MAY BELLE LONG.
Shuqualak, Miss., Feb. 17, 1899.

Dear Editor:

I am a little boy ten years old. I live in the country. I was named for Brother B. D. Gray. He once lived in Hazlehurst. I like to read the letters from the little folks.

Brother W. T. Rogers is preaching for us.

You will find enclosed five cents for the Cuban Missions.

I will close, perhaps to write again.

CORRIE GRAY MCPHAIL.

Gallatin, Miss., Feb. 14, 1899.

Dear Dr. Searcy:

I thought I would write you a short letter. I am a little girl ten years of age. My papa takes THE BAPTIST, and thinks it is a good paper.

I am not going to school now.

Papa supplies four Baptist churches.

I have eight brothers, two of which are married, and six single. Enclosed you will find five cents for Cuban Missions.

Best wishes to you and THE BAPTIST.

Your little friend,

RUTH CHAPMAN.

Virgil, Miss., Feb. 13, 1899.

HAZLEHURST, MISS., Feb. 5, '99.

Dear Dr. Searcy:

As you have given the little folks a department, we thought we would write. Papa is a subscriber to THE BAPTIST. You will find enclosed ten cents for the Cuban missions. Our ages are nine and seven.

We like very much to read the letters the little children write. We go to Sunday-school. Uncle David is our Superintendent.

Your friends,

MARGARET AND
FANNIE MAY MILLER.

Dear Dr. Searcy:

I am a little girl seven years old. My papa takes THE BAPTIST, and I love to read the letters from the little folks.

Methuselah's father, Enoch, was carried to heaven without dying, therefore Methuselah was the oldest man.

Our new church is nearly finished. Brother S. M. Ellis is our Pastor.

Enclosed find five cents for Cuban Missions.

Your friend,
MEIDA GRAY PARKER.

Terry, Miss., Feb. 20, 1899.

Dear Brother Searcy:

As papa takes THE BAPTIST, and I love to read it, I thought I would write to the little cousins.

Methuselah was the son of Enoch. Enoch walked with God, and he was not, for God took him. So Enoch never died.

I have a question to ask the little cousins. Who was born before his father?

I am thirteen. My parents are Baptists. Father is a preacher.

Find enclosed five cents for Cuban Missions.

If this is printed I will write again.

I have two sisters, Estus and Ethel, and one sweet little sister, Etner, in heaven. I have five little brothers, Cleopas, Clifton, Theophilus, Theodas, and Clinton.

So I will close. May God bless you and yours, and all of us children.

EFFIE WILLIAMS.

Wheeler, Miss., Feb. 18, 1899.

Dear Dr. Searcy:

I am a little girl eleven years old, and love to read THE BAPTIST, because it has a column devoted to us little folks.

Here is my answer to your question in last week's paper. Methuselah died before his father, because his father never died at all, but was carried to heaven alive.

Papa takes your paper, and says 'tis the best paper he has read in a long time.

I send you ten cents for Cuban Missions.

Your little friend,

CLARA LEE FANT.

Ripley, Miss., Feb. 20, 1899.

Dear Dr. Searcy:

Seeing we little folks have a column in THE BAPTIST, I thought I would write. We take the paper, and like it so much.

I am ten years old, and go to Sunday School every Sunday. We have quite an interesting school. My teacher's name is Mrs. Pennix. I like her so much.

I have one brother older than I, and one little sister most five years old.

We have a good Pastor. His name is Brother Jenkins. He is a young man, and lives here in town, and goes to school.

Find enclosed five cents for Cuban Missions.

JEFFIE MANVILL.

Maben, Miss., Feb. 20, 1899.

Sherman, Miss.

Dear Editor:

I am a little girl eleven (11) years old, and go to school, and study arithmetic, history, grammar, and spelling, and attend Sunday School in the morning at the Baptist church, and in the afternoon at the Christian church.

I am glad the little folks have a column and will write again if I find this in print. I send five cents for the Cuban Missions.

Your friend,

CLAUDE MORGAN.

SLATE SPRINGS, MISS., Feb. 19, '99.

Dear Editor:

As papa takes your valuable paper and as I have just finished reading the little folks' letters, I will write one too. I live about one half of a mile from New Hope church. I go to Sunday-school there every Sunday. We have a lively Sabbath school. We have from 60 to 120 every Sunday. Mr. J. W. Spencer is our Superintendent, and Rev. W. L. A. Stranburg our pastor, and I certainly enjoy his sermons too. I enclose 10 cents for Cuban missions. I will close.

MAGGIE SKELTON.

INDIANOLA, MISS., Feb. 17, '99.

Dear Bro. Searcy:

I think it very kind of you to give the little folks a place in your paper, which we like very much.

Bro. J. L. Johnson of Duck Hill, is our pastor this year and we like him so much. We have not had Sunday school this bad weather, but we will after this.

Your little friend,

WILLE HUGH CAROTHERS.

LAKE, MISS., Feb. 18, 1899.

Dear Dr. Searcy:

I find that Methuselah was the oldest of the antediluvians, being nine hundred and sixty-nine years old, was the son of Enoch, who was translated, and went to heaven without dying. Won't this do for an answer to the question in THE BAPTIST, of Feb. 16, '99?

I am fourteen years old.

PERCY HOLMES.

Dear Dr. Searcy:

Mamma takes your paper and I like to read the little folks' letters. I think it is so nice in you to let us write letters for your paper. I am a little girl ten years old. I live in the Delta at Stovall, Mississippi. I am sorry we have no Sunday School or church for I like to go to Sunday School. I help mamma and earn my dimes, so I enclose one for the Cuban Missions.

Yours truly,

MAINE GERTRUDE BUTLER.

February 17, 1899.

HOME READING.

Now's the Time.

BY ST. CLARE LAURENCE.

Hearts are aching, hearts are breaking,
For a simple touch of love;
For a word you might have spoken,
For a message kindly broken,
Gracious deed, a Christian token,
Spirit-prompted from above.
Wait not, brother, till another,
Show your kindness now, today;
If you fail some day may doubt it—
Those in want need it without it—
Now's the time, be prompt about it—
Dangers oft are at delay.

Blue Mountain, Mo.

Sunshine.

MRS. ED. J. WOODSON.

As time sweeps onward I become
more forcibly impressed with the
fact that we, as a rule, sadly neg-
lect our little ones.

Not that we would intentionally
do anything of the kind, but in our
ambition to regulate and guide the
household machinery they are
crowded out unconsciously. Many
years of practical experience have
proven to me that there are ever
innumerable cares and duties de-
manding our personal attention.

But you know our model, the
blessed Jesus, found time in the
midst of his healing, teaching and
loving to bless the dear little ones,
and said, "Suffer little children to
come unto me, and forbid them
not."

The time we spend in promoting
their happiness will not be lost and
should be given gladly.

This fall one of our children was
sadly disappointed about a pleas-
ure trip. I said to her: "If you
will think no more about it, your
papa and I will go with you all to
the ridge, chestnut hunting, some
Saturday."

"Dearest of all mothers," she
cried, and her happy face alone
would have fully repaid me for all
my trouble. The day came, others
joined our merry party, we had a
delightful drive of several miles, a
nice basket dinner, "bought" plenty
of chestnuts and had an all-round
day of pleasure.

As we journeyed homeward one
of the little boys said, "Oh,
mamma, I'm so glad you didn't de-
cide like auntie that the day was
too cold. Just think what fun our
little cousins have missed." Again
I felt glad that I had been instru-
mental in letting the sunshine into
the hearts of the children, and
wondered why I had not gone with
them before.

The truth is the reflected rays
penetrated my own heart, and I
found myself taking a part in their
songs and general merriment,
much to their delight and amuse-
ment.

I think while we constantly plan
for their studies, work and useful-
ness it is well to intersperse it
with pleasure in which we can take
a part and become, for the time,
one of them.

They will soon enough have to
assume the cares and responsibil-
ities with which we are now con-
tending, so let us make their child-
hood as bright and happy as possi-
ble.

In after years may grateful,
thoughtful hearts be mirrored in
the faces of our honest boys and
girls.

It is indeed sad that our children
should feel that we are too con-
stantly busy to go hunting, driving
or fishing with them, but let me
ask a more serious question, are
we neglecting the aged ones?

Do we stop as often as we should
to throw the sunshine around those
who have practically finished their
days of usefulness and happiness
here?

If we have been careless in re-
gard to the younger members of
our acquaintance we perhaps have
time to make amends, but there are
those in our midst who have but a
short while to remain.

Did you ever think about it
calmly? What a feeling of unrest
there must be in the life of one who
realizes that he has grown too old
and feeble to engage in his accus-
tomed duties, that his hours for
labor, recreation and duty must all
pass by unheeded. That he can
only sit upon the shore and pa-
tiently wait for the boatman to
come and conduct him across the
"mystical river."

Old age is within itself a burden;
the thought that one is incapable
of waiting upon himself is a heavy
cross to bear.

Can we not prepare a tempting
lunch, a fragrant bunch of flowers,
or take a readable book or spend a
few hours with such characters?

Let each of us try it. They are
all around us, hungering for such
trivial notice. I feel confident that
we have all at times ministered to
the wants of the feeble, but if we
would resolve to spend a certain
portion of our time in doing such
deeds of love, and faithfully keep
the resolution, the angels of heaven
would rejoice.

What Harm is There in Card
Playing?

The harm (1) of handling the

tools of the gambler; (2) of learn-
ing the methods of using these
tools; (3) of coming under the in-
fluence of the tendency toward the
tricks and trickery that so com-
monly go with the use of these
tools; (4) of entering even the out-
er circle of the kind of people who
use such tools, and of coming under
the influence of the tendency to be
drawn into the circles that are
nearer and nearer the wicked vor-
tex of such things; (5) of becoming
familiar with and a party to the
lowering of the principle of the lot
commonly called "chance," but
really predestination (or provi-
dence) to the use of mere recrea-
tion; (6) of risking the tendency
toward the waste of time in pro-
longed play; (7) of venturing into
the danger of not doing whatever
one does to the glory of God, in
the name of the Lord Jesus. (8)
Lastly, even though it would do
you no harm, there would be the
harm it would do to others in any
of these ways; and your daily pe-
tition, "Lead us not into tempta-
tion," makes it incumbent upon
you not to lead any one into tem-
ptation or to lead temptation to any
one.—*London Christian Endeavour.*

Don't wreck a Life! From Girlhood to
Womanhood the monthly courses should be
regulated with Simmons Squaw Vine Wine
or Tablets.

Cuban Mission.

The best summary of the find-
ings of our Committee of the Home
Mission Board who recently visi-
ted Havana is the following by Dr.
Manly J. Breaker in the *Central
Baptist*. We are glad to present it
to our readers:

"At a regular meeting of the
Home Mission Board held Feb.
7th, the Committee sent to Cuba
made its report. This Committee
composed of Hon. Porter King,
Chairman of the Board's Commit-
tee on Cuban work, and L. T. Tich-
enor, Corresponding Secretary,
was accompanied by Bro. W. D.
Powell who acted as interpreter.

The report stated that the Com-
mittee on reaching Havana was
kindly received by the brethren in
that city. Opportunity was given
to lay before the church the
grievances the Board had experi-
enced in consequence of the recent
action of the church in rejecting
the proposals of the Board, and
without notification to the Board
that it had done so, sending a com-
munication to various bodies in
America asking their approval of
its course. A Committee was ap-
pointed by the church to confer
with the Committee from the
Board. It was found that the

church had misunderstood the pro-
posals of the Board, and on the
statement of the Committee as to
the real desires and purposes of
the Board, the Committee of the
church readily accepted the
Board's proposals as satisfactory
to them.

A plan of work was drawn up
by the two Committees which
modified in some particulars that
which had been previously sub-
mitted by the Board, which was
unanimously adopted by the
church, and which at its recent
meeting was unanimously ratified
by the Board. One of the most
important of these was the agree-
ment of the church to pay all its
incidental expenses and three hun-
dred dollars on the salary of its
pastor, and that all the net pro-
ceeds of the cemetery under its
charge should be applied to the
liquidation of the indebtedness of
the property of the Board.

Bro. W. D. Powell, whose knowl-
edge of the Spanish people and the
Spanish language gives him a clear
insight into these differences, in a
communication written at the re-
quest of the Committee, after de-
scribing the great disappointment
of the Cuban people as to the ac-
tion of the American Government,
says: "The proposition of the
Board unfortunately reached Cuba
when the disappointment of the
people was most intense. It was
this which led them to take the
course which they did."

"Two statements in Bro. King's
letter which were intended to
make matters more explicit, when
translated into Spanish were sus-
ceptible of the interpretation that
the proposition of the Board was
an order or an ultimatum to the
church. The church for the mo-
ment lost its head and felt that the
Home Mission Board, participating
in the feeling of the American peo-
ple, was disposed to domineer over
them. Hence, their action. The
church and Dr. Diaz now see and
acknowledge their error, and I
sincerely trust that the Board will
graciously forgive them.

"The outlook is most flattering,
and there is an imperative de-
mand for an onward move."

In the complicated conditions,
growing mainly out of the revolu-
tion in Cuba, the Board has been
moved by an earnest desire to pro-
tect the interests of the Con-
vention, to preserve the churches
which have been established and to
keep in harmony with those con-
ditions which would enable it to work
most efficiently for the Master
when the storm had subsided and
the sunshine of peace had returned.
It has given those perplexing ques-

tions long and earnest considera-
tion and in every important matter
has reached a conclusion that had
been expressed by a unanimous
vote. In looking back over its
labors it does not see what action
would have been wiser than that
which it has been led to take.

With a feeling of devout thank-
fulness that these troubles seem to
have reached so happy a termina-
tion, we submit this account of our
action to our brethren.

The prospects of our cause in
Cuba were never so bright. Bro.
Powell is now visiting the promi-
nent points in the Island gathering
most important information for the
Board. Bro. O'Halloran, whose
work in Santiago has been so
greatly blessed, has been sent to
Cienfuegos, Bro. Cova to Matanzas,
and the Board is expecting to start
missions in Santa Clara and Pinar
Del Rio as soon as the proper men
and the necessary means can be ob-
tained. The Lord is leading His
people and we expect great bless-
ings from His hand."

Think Before You Strike.

I remember reading in my boy-
hood about a merchant traveling
on horseback, accompanied by his
dog. He dismounted for some
purpose, and accidentally dropped
his package of money. The dog
saw it, the merchant did not. The
dog barked to stop him, and as he
rode farther, bounded in front of
the horse and barked louder. The
merchant thought he had gone mad,
drew a pistol from his holster, and
shot him. The wounded dog
crawled back to the package, and
when the merchant discovered his
loss and rode back, he found his
dying dog lying there, faithfully
guarding the treasure.

The following little story, told
by a friend of mine, is not as pain-
ful, but adds force to the thought:
Think before you strike any crea-
ture that cannot speak. "When I
was young, and lived up in the
mountains of New Hampshire, I
worked for a farmer, and was
given a span of horses to plough
with, one of which was a four-year-
old colt. The colt after walking a
few steps would lie down in the
furrow. The farmer was provoked
and told me to sit on the colt's
head, to keep him from rising
while he whipped him 'to break
him of that notion,' as he said.
But just then a neighbor came by.
He said, 'There's something wrong
here, let him get up and let us find
out what is the matter.' He pat-
ted the colt, looked at his harness,
and then said, 'Look at this collar;
it is so long and narrow, and car-

ries the harness so high, that when
he begins to pull it slips back and
chokes him, so that he can't
breathe.' And so it was, and but
for that neighbor we would have
whipped as good a creature as we
had on the farm, because he lay
down when he could not breathe."

Boys, always remember that all
animals are dumb, and cannot make
their wants known. Think before
you strike any creature that cannot
speak.—*The Children's Friend.*

State vs. Other Schools.

We have for some time been im-
pressed with the fact that the man-
agement of city and State schools
was strongly inclined to discrimi-
nate against teachers not trained
in their Normals. Few teachers
that have attended State Teachers'
Conventions have failed to observe
this; to say nothing of teachers
seeking employment, who did not
happen to belong to the favored
circle. The following strong article
from the *Central Baptist* shows
how it works in St. Louis:

Attention was recently called in
these columns to a practical probi-
bition against employing anyone as
teacher in the St. Louis public
schools except a graduate of the
High School of this city. This
prohibition assumes that no other
school can educate teachers—an as-
sumption that is not tolerated in
any other employment, industry,
trade, business or profession. No
matter how thoroughly a young
woman may be educated or how
highly gifted for teaching, she is
not at the city limits with the in-
formation that she need not apply.

What is done in the city in thus
throwing a Chinese wall around
the system may be done by an en-
tire State in its larger field. It is
possible for a State to build a Uni-
versity or Normal Schools and so
to arrange its entire system of
schools that no one can find em-
ployment as a teacher except those
who have secured their education
in a State school. For example, a
young man chooses to devote him-
self to the noble pursuit of school
teaching. He aspires for one of
the thousands of places which are
open every year in the State. In
looking around for a school in
which to secure a good education
for himself and qualify him for this
business he certainly ought to be
at liberty to select the College in
which intellectual, social, moral
and religious advantages are prop-
erly combined to give him thor-
ough and all-around training.

While he is qualifying himself for
teaching, he wants to secure also
the culture which will make him
the largest, strongest, fullest man.

If he has any conception of the
office of a teacher he knows that a
man must know more than the
narrow line which he teaches.

But suppose that this young man
sees that the State normal schools
are not simply training places
where those already educated may
go for drill in the art of teaching;
but that they usurp the functions of
colleges, giving a sort of college
curriculum with a normal attach-
ment as an appendix. Suppose he
ascertains also that a diploma from
this quasi normal school is prac-
tically a first class certificate for
teaching in every county in the
State, or that the questions he is
called upon to answer in this nor-
mal school are the questions the
county examiner will ask when
he applies for a certificate.

We say, suppose he becomes
aware of such a situation, will he
not be influenced thereby even
against his judgment as to what
would be a better course? He feels
himself forced to surrender any
other advantage or preference and
enter the State normal. The force
of an artificial and unfair combina-
tion drives him to fall in line with
the machine in order to reach his
profession. Such a system is un-
just to the teacher, injurious to the
public school, and unfair to other
colleges. It is easy to see that a
man of broad and thorough educa-
tion may be classed by his certifi-
cate from the county examiner far
below another man with much less
general culture. The former is
educated, but has not been coached.
The latter has been drilled in the
few questions and on the particular
branches which come up in a com-
petitive examination. If our public
schools are not what they ought
to be—those schools which touch
every young life and which are
paid for out of every man's pocket
—their defects may come from one
or two sources. In the first place,
money which ought to go to them
for the general good may have
been diverted through influential
lobbyists and political managers to
professional schools and alleged
university education.

There is far more incentive to an
ambitious politician or leader to se-
cure such appropriations and link
his name with prominent institu-
tions than there is to secure more
generous appropriation for every
district school in the State. Our
children deserve the very best we
can give them, especially at the
formative period of their lives. In
the next place, when the State
opens a short cut to the teacher's
desk, it has put a premium on in-
competency. It is possible that a
normal school designed to pro-

duce a better class of teachers may
become the very agency by which
thorough training shall be discour-
aged and an inefficient, half-trained
set of teachers thrust into the
schools. Moreover a stinted ap-
propriation for common schools
means cheaper teachers and secures
only those who have chosen to
make the short cut. No reflection
here is cast upon the many well ed-
ucated, conscientious men and wo-
men who are teaching in our pub-
lic schools, but they are compelled
to work beside many who have
found it easier to get a certificate
than to get an education.

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Long years of lack in competition gave Mississippi College a large patronage, which she, year after year, showed herself worthy of, and maintained, even when put at a disadvantage in not having other sources of income to meet the oncoming tide of endowed institutions. It was evident to the thoughtful among us that we were on the edge of a precipice, one that any serious trouble that might interrupt our patronage, would bring disaster. From a full attendance and prosperity in the session of '96-'97, the next session had a minimum of patronage, followed by a slight increase in the present session. To such a time as this in the work of our College, did God give us Dr. Lowrey for President. That he will be equal to the emergency, I have never doubted. Indeed, I believe that if Dr. Lowrey was not the chosen of the Lord for this work, the emerring selection of our God would have been manifest in another man.

But if Dr. Lowrey is given to us in such a time as this, are we not in such a time as this given to him? If the relation is thus reciprocal, we ought to show our faith in him, our faith in the College, our faith in God, by lifting in these closing days of February, the burden of deficit.

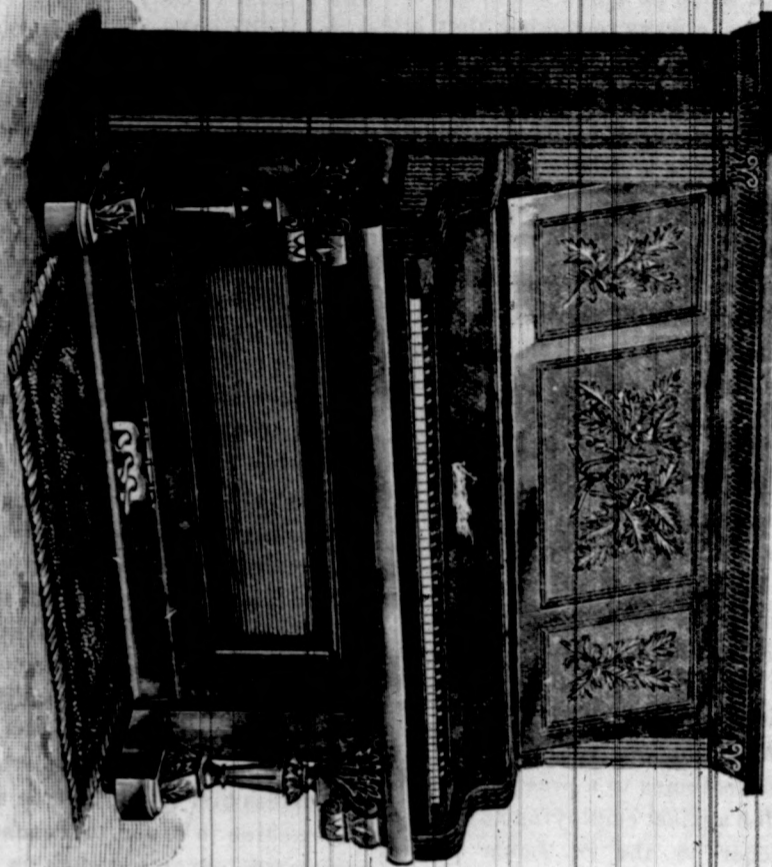
A. V. Rowz.

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Hon. Walter Trotter of Winona, was with us a short time since, and made the students an interesting talk. Mr. Trotter will be a candidate for Attorney-General in the next elections. Mr. Trotter is a liberal contributor to the College and at the Convention at Brookhaven offered to be one of five to give one thousand dollars each to begin an endowment movement.

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